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YNYS SEIRIOL.

BY HAROLD HUGHES, A.R.L.B.A.

YNYS SEIRIOL is a limestone rock situated off the south-east extremity of Anglesey, and separated from it by a deep channel. It is known by several names: the Isle of Glannauc, Priestholm, Puffin Island, and Ynys Seiriol. The extent of the Island will be seen by reference to the plan here reproduced. At high tide it measures about three-quarters of a mile in length, by about 360 yards in width. At low tide the West Spit is uncovered, and the size of the Island therefore greatly increased. The landing-place is on a beach at the south-west end of the Island, protected by the West Spit. This is the only safe landing-place, except in smooth weather, when it is possible to land on other parts of the rocky coast.

A grass pathway winds up from the beach to the higher ground, and extends nearly the length of the Island, passing the ancient remains of conventual buildings, almost in the centre of the Island. There is little doubt that the pathway, as far as the old tower, follows the same route as in ancient times. The higher ground slopes, in a general direction, to the north-east. The summit, 193 ft. high, is at the south-west end of the Island. The cliffs on the northern side are more inclined to the perpendicular than elsewhere. At the north-east are two natural shafts or holes from the surface to caves below, resembling, on a small scale, the blow-holes of Cornwall.

The only buildings are an old tower, with a small cottage attached on its southern side, in the centre, and a biological station at the eastern end, of the Island. The cottage is only occupied for an occasional night. The other building, formerly a telegraph station in connection with the Liverpool Dock Board, has been converted into a biological station under the directorship of Dr. P. J. White, M.B., F.R.S. (Edin.), Professor of Zoology at the University College of North Wales.

Permission having been kindly given by Sir Richard Bulkeley, Dr. White and myself have been engaged since 1896 in examining and excavating the ancient remains, at intervals, as opportunity permitted: If it had not been for the biological station, we should have been unable to carry on any work.

Before proceeding to a description of the archæological remains, it may be well to glance at whatever light history may throw on the subject.

The religious establishment on Ynys Seiriol, being connected with the Priory of Penmon on the mainland, complicates the history. Any mention in a deed, charter, or grant referring to the one, probably includes the other. It is doubtful whether the first monastic house was founded on the mainland or the Island. From the fact that the earliest charters of which we have copies, although of a date subsequent to the erection of the existing Priory Church of Penmon, invariably refer to "the Canons of the Isle of Glannauch," we are inclined to believe the first religious brethren took up their abode on the Island.

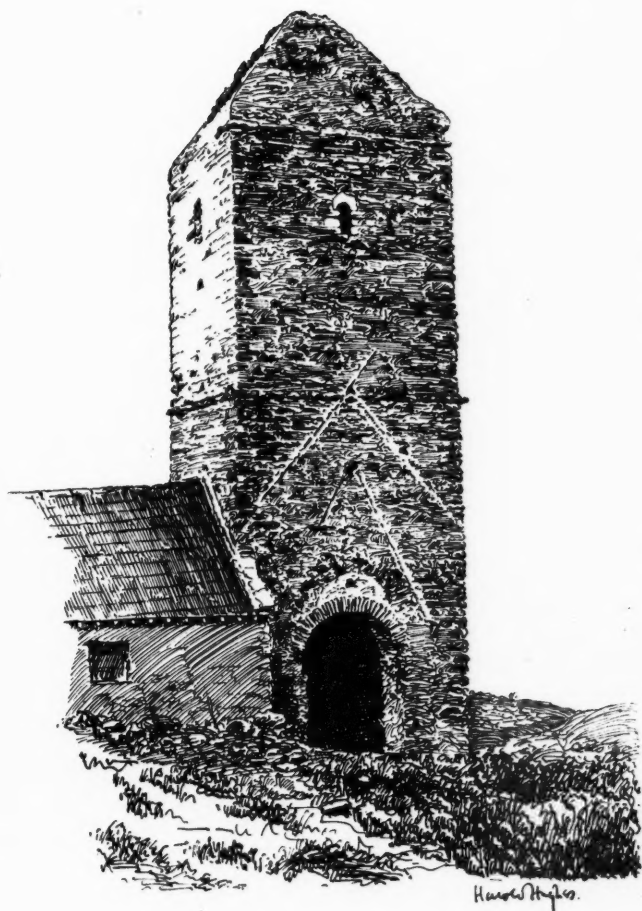
That a college existed in the sixth century, connected with Seiriol, we gather from the following authorities: Richard Llwyd,¹ Rees,² and the *Iolo MSS.*,³ but these must be received with caution.

In 629, Cadwallon, during the war waged against

¹ *Beaumaris Bay*, Richard Llwyd, pp. 5, 6.

² *Rees' Welsh Saints*, p. 212.

³ *Iolo MSS.* Achau a gwelygorddau Saint Ynys Prydain, pp. 125, 526.



Ynys Seiriol.—The Tower from the South-East.



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Edwin, King of the Angles of Northumbria, was blockaded in the Island. The entry in the *Annales Cambriae* reads "Obsessio Catquollaun regis' in insula Glannauc."¹

The programme of the Carnarvon meeting of the Cambrian Archæological Association contains the following note: "The priory was taken and sacked by the Danes, A.D. 968."²

I have searched for the authority for this statement, but have only found that the destruction of Penmon is mentioned in the *Chronicles of the Princes*, and the *Chronicles of the Saxons*. The following is from the *Brut y Tywysogion*: "Oed Crist 968. Yr yn ffwyddyn y daeth Macht ab Harallt i ynys Fôn ac a ddifeithwys Benmon lle y doedd deccaf cyn no hynny yn holl ynys Fôn."³ ("In the same year came Mackt ab Harallt to Anglesey, and devastated Penmon, which previously was the fairest spot in all Anglesey.") The following is from the *Brut y Saeson*: Anno IX^oLXIX. y diffeithwyt peun mon y gan y paganyeit a mact' vab harald."⁴

The first definite mention of the religious fraternity on the Island is by Giraldus Cambrensis, in his *Itinerary of Archbishop Baldwin through Wales*, MCLXXXVIII.⁵

The following may be taken as a free rendering of the Latin: "There is an island," Giraldus writes, "of moderate size, adjoining and almost united to Anglesey, inhabited only by hermits, living by the labour of their hands, and serving God. This is remarkable that, when any discord arises among them by the influence of human passion, all their provisions are devoured and destroyed by a species of small mice with which the Island abounds; but, when the discord ceases, they are no longer troubled." He continues: "It is said, moreover, this Island is called in Welsh, Ynys Lenach, or

¹ Prof. J. Rhys. *Annales Cambriae*, p. 6.

² Programme of Cambrian Arch. Assoc. Meeting; 1894, p. 34.

³ *Myvyrian Archaeology*, vol. ii, p. 493.

⁴ *Ib.*, p. 492.

⁵ Powel's Latin Edition, 1804, p. 132.

the Ecclesiastical Island, on account of many saints whose bodies are buried here, and no woman enters this Island."

The late Mr. Longueville Jones, in his valuable paper on Penmon Priory, in an early volume of *Archæologia Cambrensis*, quotes, from Dugdale's *Monasticon*, the Charter of Inspeximus, 23 Ed. I, in which six older charters are recited and confirmed.¹

The following is a list of the six charters recited :

1.—L, Prince of North Wales, to the Canons of the Isle of Glaunauch. MCCXXI.

2.—David, son of Lord L, Prince, to the Prior and Canons of the Isle of Glannauch. MCCXXIX.

3.—Lewelin, Prince of Aberfrau, Lord of Snaudon, to the Prior and Canons of the Isle of Glannauc, serving God and the Blessed Mary therein. One thousand two hundred and thirty-seven.

4.—David, son of Lord Lewelin, to the Canons of the Isle of Glannauch. MCCXXXVIII.

5.—Lewelin, son of Griffin, confirming the donations and confirmations of Lord L, the Prince, and David, our ancestors, to the Prior and Canons of the Isle of Glanauc. MCCXLVII.

6.—Owen, son of Griffin, confirming the above of L, the Prince, and David, and L our brother, to the Prior and Canons of the Isle of Glannauc. MCCXLVII.

The second charter is "done in the Isle of Glannauc." The other charters are given at various places.

We find, 33 Ed. III, a petition from the Prior and Convent of Prestholm,² and a Valor of the temporalities of Prestoll, or Priest-holme, taken in February at Penmon in the 48 Ed. III, printed in the *Carnarvon Records*.³

Tanner, in *Notitia Monastica*,⁴ quotes a document, 18 Ric. II, "pro priore de Prestholme et Penmon in North Wallia."

¹ *Arch. Camb.*, 1st Ser., vol. iv, p. 48. Dugdale's *Monasticon*, Ed. 1661, vol. ii, p. 338.

² *Record of Carnarvon*, p. 221.

³ *Ib.*, p. 249.

⁴ *Arch. Camb.*, 1st Ser., vol. iv, p. 55. *Notitia Monastica*, p. 699.

The Record Office, in Bangor, formerly contained a register which recorded the confirmation of the election of Thomas de Trenthin to "the Priory of St. Seiriol, of the Order of St. Augustine," on June 4th, 1414.¹

The Rev. John Jones, of Llanllyfni, in 1849, had in his possession a transcript of a document relating to a grant made by "John Godffrey, Prior of St. Seiriol, Prestholme, *alias* Penmon," dated 1524.²

The condition of the Priory at the Dissolution is set forth in the *Valor Ecclesiasticus*,³ *tem.* Hen. VIII. Return 26 Henry VIII. We have nothing to show that the Island was not inhabited up to this date. The property seems to have remained in the hands of the Crown, though leased out, till 1564, when it was granted by Queen Elizabeth, by way of purchase, to J. Moore.³ We mention this grant, as, in a note, it contains a special reference to the Island. The entry reads: "Allso what nombre of acres the premisses conteyne I knowe not, nor of what compase the saide Ilelande is, nor the comodities thereof. This is the furst p'ticular made by me of the p'misses for this sale.

29 Aprilis, 1564."

Below this we read: "The lead, bells and advowsons to be excepted."

Whether the lead and bells referred to are those of the church at Penmon, or of both churches, is uncertain. History is silent as to the years that follow. In 1775 we read: "this place is much frequented in summer, as having great plenty of sea-fowls and rabbits, objects always agreeable to the sportsman."⁴

We will briefly emphasise the special points of interest to be gathered from the above.

A college existed connected with Seiriol in the sixth century, but the evidence of the authorities on this

¹ *Arch. Camb.*, 1st Ser., vol. iv, p. 55.

² *Ib.*

³ *Ib.*, p. 56, from Dugdale, vol. iv, 1823, p. 582.

³ *Ib.*, p. 59. Dugdale, vol. iv, 1823, p. 583.

⁴ *History of Anglesey*, 1775, p. 25.

statement is to be received with caution. Cadwallon was blockaded in the Island of Glannauc in 629. Ynys Lenach, or the Ecclesiastical Island, is mentioned, in 1188, by Giraldus Cambrensis, as being inhabited by hermits, and as a place of burial of many saints. In the thirteenth century the Canons were known as "the Canons of the Isle of Glannauch," and the Priory was under the invocation of the Virgin Mary. In the fourteenth century the house is called "the convent of Prestholm." In the early fifteenth century we hear of "the Priory of St. Seiriol, of the order of St. Augustine;" and in the sixteenth we find it written "St. Seiriol, Prestholme, *alias* Penmon." After the Dissolution the property remained in the hands of the Crown till 1564, when it was sold. Late in the eighteenth century the Island was noted as a resort for sportsmen.

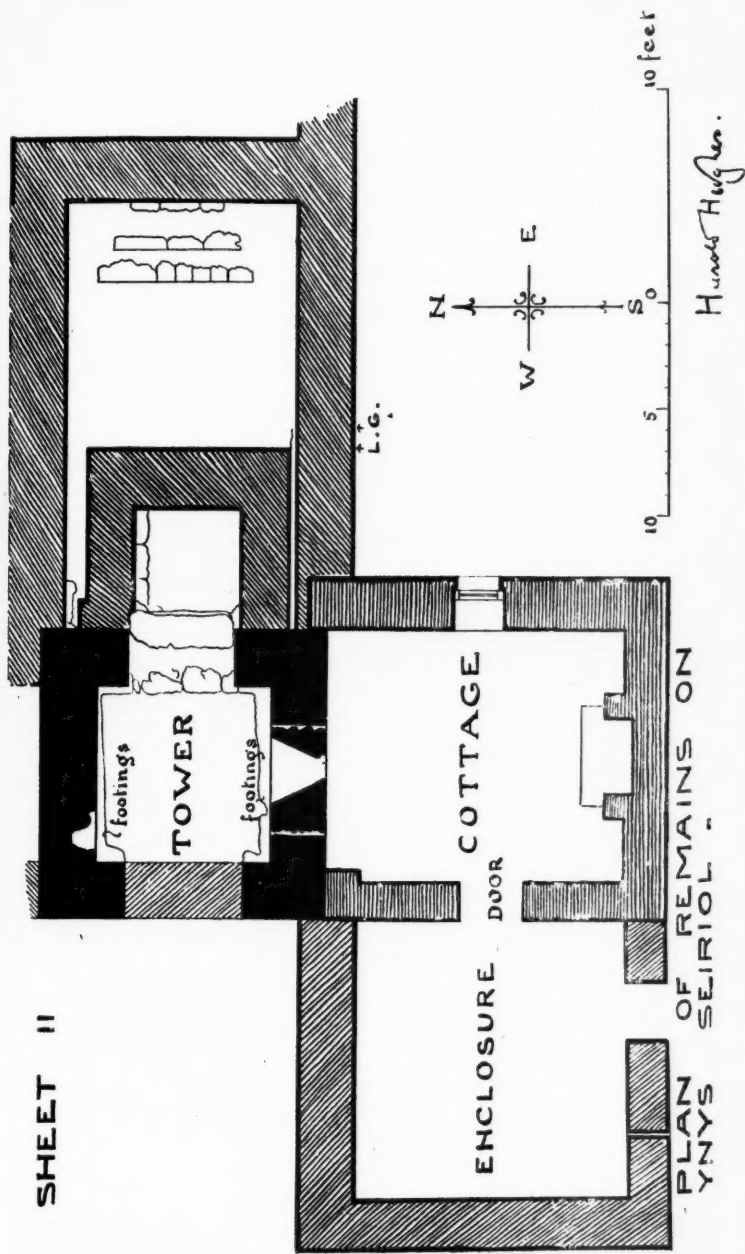
The charters and grants I have briefly mentioned will be found in full in Mr. Longueville Jones' paper referred to above.

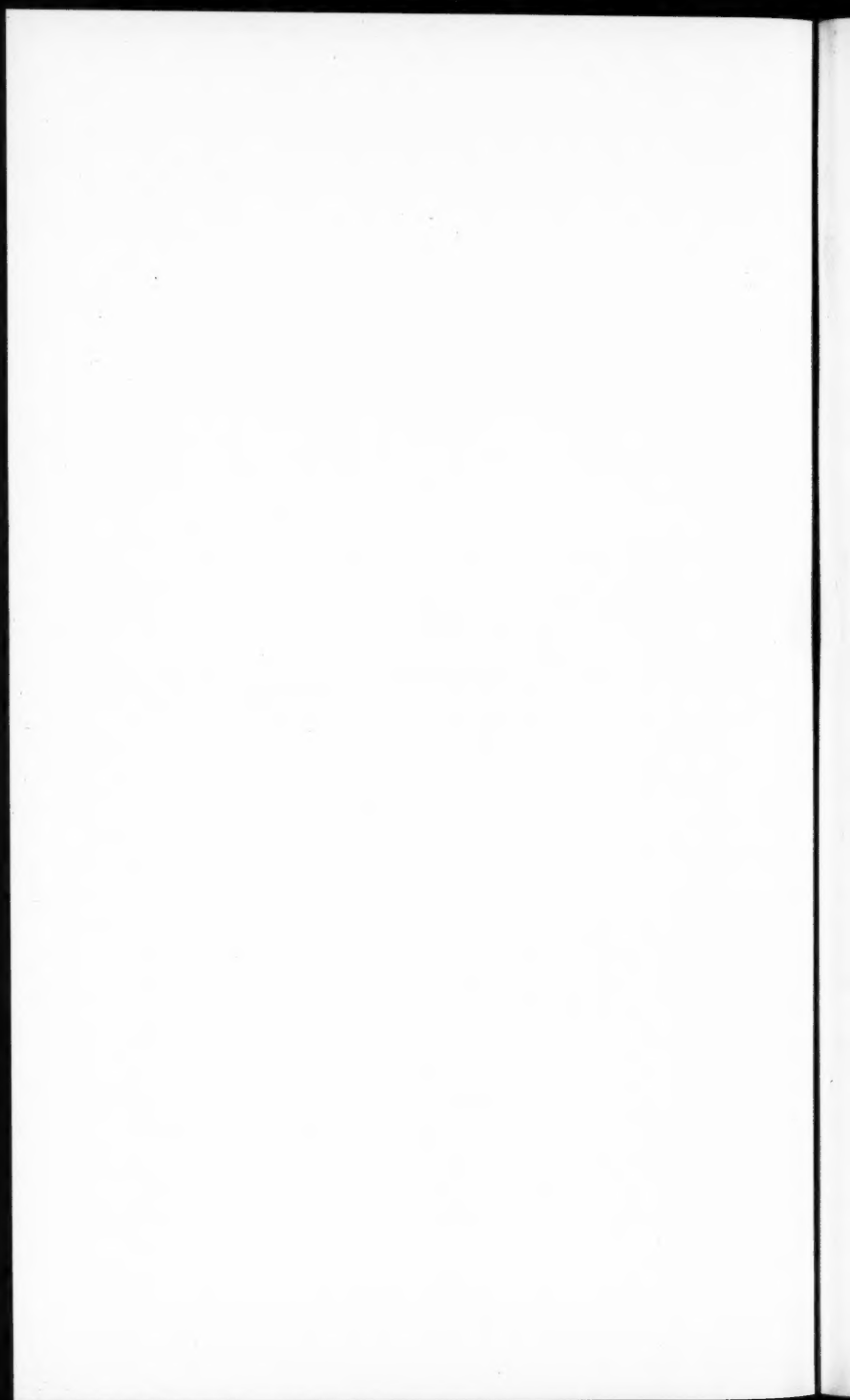
We will now proceed to an examination of the ancient remains on the Island. *Archæologia Cambrensis* for 1869, contains "a description of the Foundations of the Church of St. Seiriol, on Puffin Island, off Anglesey," together with a plan, by Mr. Herford E. Hopps.¹ Neither the description of the foundations nor the plan can be relied on in any particular.

The tower is the only ancient building remaining above the ground level. Its internal dimensions are extremely small, the measurement from north to south being but 8 ft. 5 ins., and from east to west 8 ft. 3 ins. When we commenced work, it was filled up with *débris* to a height of about 2 ft. 6 ins. above the old floor level. In the eastern and western walls are round-headed arches, formed of rough unwrought limestone. The former opened into the ancient sanctuary, the latter into the nave. The western arch has been built up. We discovered impost mouldings, 5 ins. deep, to

¹ *Arch. Camb.*, 3rd Ser., vol. xv, 1869, p. 165.

SHEET II





both the jambs. The section (fig. 1) is of the simplest Norman type, that of a square with the lower edge chamfered. They were entirely hidden by the later stonework blocking up the arch, and mortar covering the ends. We were, however, able to clear away the mortar and masonry sufficiently to trace the mouldings through the entire width of the wall. The imposts of the eastern arch have been destroyed. The lower stage of the tower contained no opening in its northern wall. Originally it was lighted by a loop window, 9 ins. wide, in the southern wall. At a later date, the wall has been pierced below to give communication to a building

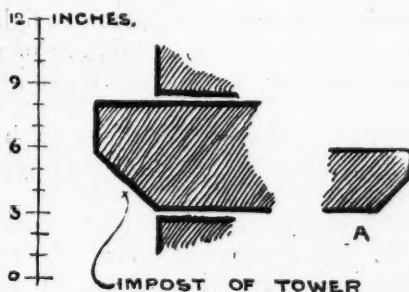


Fig. 1.—Ynys Seiriol.

situated southward. The arch formed over this opening is semi-circular, and is extremely roughly and irregularly built. The arch cuts through the ancient window just below its springing level. The round-arched head of the internal splays of the window, above the later inserted arch, were alone visible when we first visited the spot. On the southern side of the tower, inside the modern cottage, the external face of the tower wall was thickly coated with plaster. By removing some of the plaster we were able to bring to light the external headstone of the window. About three-quarters of the stone remained. The existing portion is in a single stone. It differs from the

belfry-lights in the upper stage of the tower, in having the extrados as well as the opening semi-circular. The plan and internal and external elevations of the window, together with the manner in which the later arch has been inserted under it, are shown in figs. 2 and 3. Most of the internal work is plastered over.

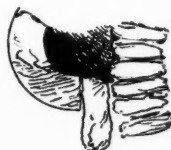
Mr. Bloxam, in his notes on the remains, in *Archæologia Cambrensis*, does not seem to have noticed that the arch in this wall was a later insertion.¹ The tower externally is divided into two stages by a string-course, 5 ins. deep, with a $2\frac{1}{2}$ in. projection, roughly squared. The upper stage contains belfry-lights, those to the north and east being single, those to the south and west having formerly consisted of two lights divided by a shaft or mullion. The heads are of sandstone, much worn, and are very roughly semi-circular in form.

I was able, by means of a rope, to climb up to the window in the southern elevation and measure it. The plan, elevation, and section are shown in fig. 4. The heads of the two lights are shaped out of a single piece of sandstone. The internal arch is a stilted semi-circle. The window is slightly wider at the sill than at the springing. The width at the sill is 1 ft. 8 ins., and at the springing 1 ft. $6\frac{1}{2}$ ins. The inclination of the jambs, as Professor Baldwin Brown points out in his interesting papers on *The Ancient Architecture of Ireland*, is of special significance, because it is essentially un-Roman.² The marks of the wooden centering formed of boards 4 ins. wide at one end, 2 ins. at the other, used in the erection of the internal arch, are distinctly visible. These are shown in the internal elevation. The whole of this arch is plastered over, so the internal voussoirs are invisible. In some of the other windows the plaster has been worn off portions of the internal arches, revealing the rough voussoirs.

The tower is covered by a rough pyramidal stone

¹ *Arch. Camb.*, 4th Ser., vol. iv, 1873, p. 333.

² *The Builder*, October 3rd, 1897, p. 254.



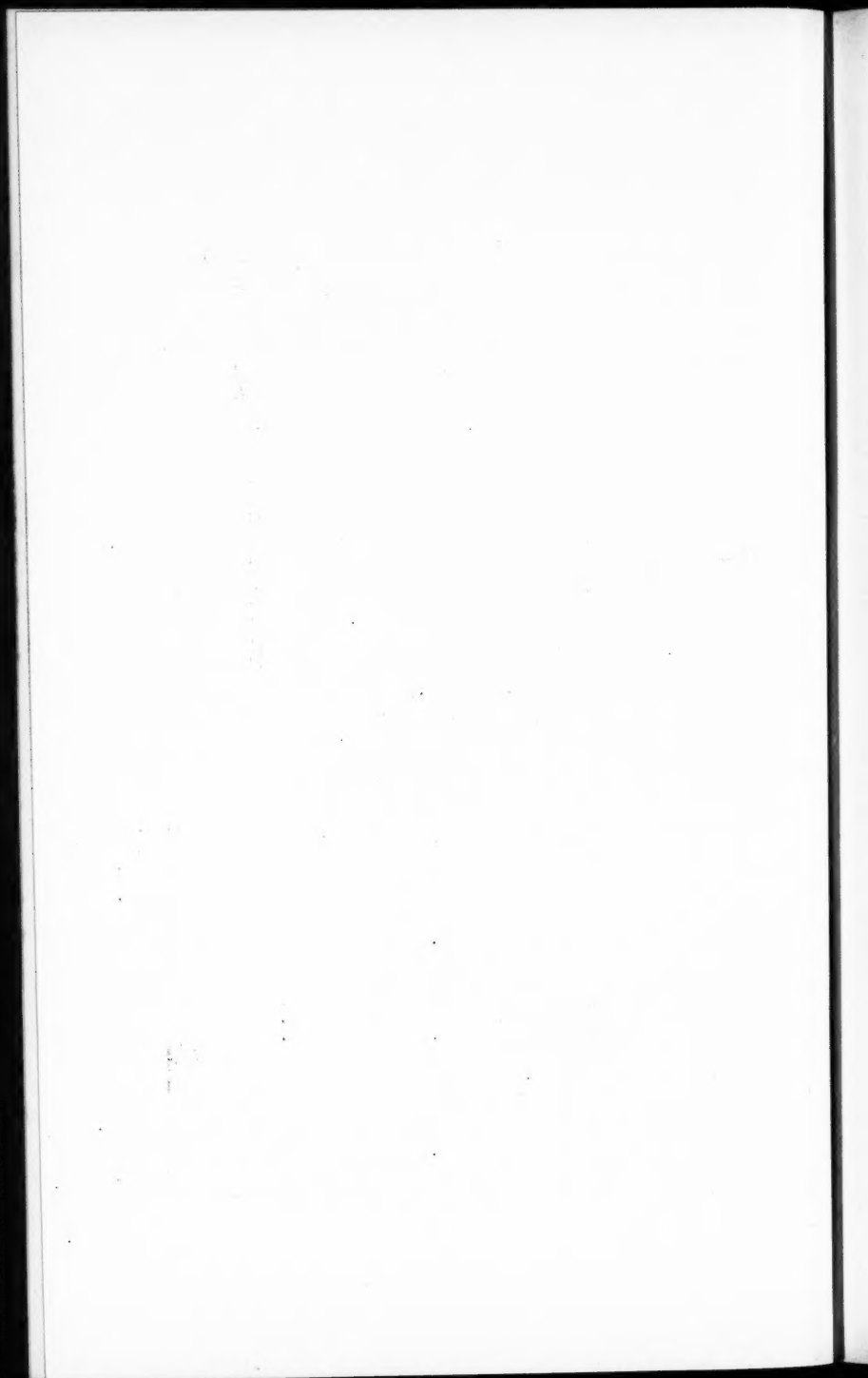
EXTERNAL ELEVATION.



REMAINS OF WINDOW IN
LOWER STAGE OF TOWER
SOUTH WALL.

INCHES 0 1 2 3 FEET





roof. The pitch is much steeper than it appears from below. The roof is constructed of rough rubble, and appears to have been built on wooden centering. Under the northern and eastern slopes the marks of the boards so employed, each about 7 ins. wide, are distinctly visible throughout. On the western side, all the plaster or mortar has disappeared from the soffit of the roof, the rough rubble work alone remaining. On the south side, the plaster remains on the eastern portion only.

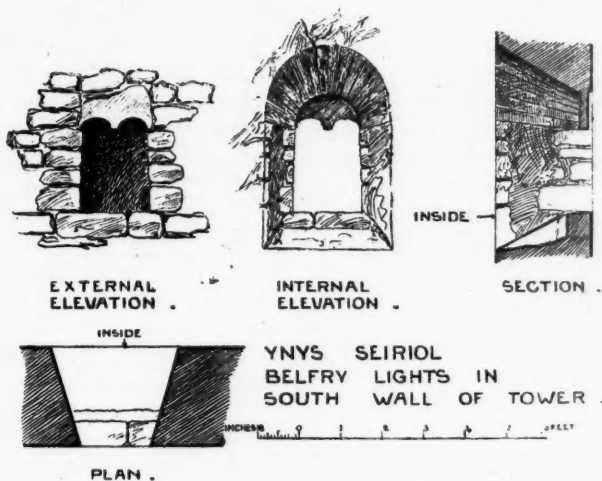


Fig. 4.

Internally, the walls of the tower have been plastered. It was fitted with a wooden floor, about 13 ft. above the level of the church floor. The evidence of this floor is the holes for the massive timber beams on which it rested. The beams lay east and west. As there is no staircase, the upper stages of the tower could only have been reached by means of a ladder of some description. About 4 ft. below the internal sills of the belfry-lights are holes for three beams, running north and south. Their use may have been simply to support

the bells. The tower, I am inclined to think, might date from the first half of the twelfth century.

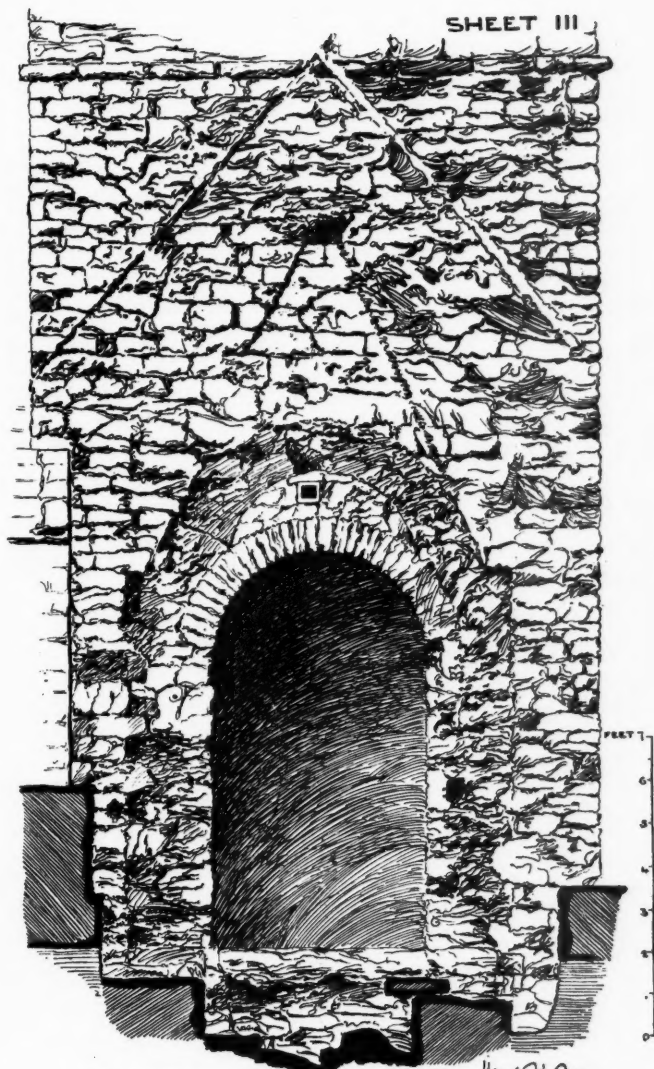
There are certain irregularities in the external face of the eastern wall of the tower which lead me to the conclusion that the original eastern arm of the church was of diminutive size. This I pointed out in some notes published in 1895, before any excavations had been carried out, in the Report of the Puffin Island Biological Station. The eastern elevation of the lower stage of the tower is shown on Sheet III. It will be noticed that on each side of the archway the walling is very rough, and it is evident that walls have abutted against the tower, though they can scarcely be said to have bonded into it. From the impressions against the tower wall, we may gather that this small building had a very acutely-pointed roof, and that the ceiling was of stone, and of a curved form. The impression of the curved ceiling and pointed roof are clearly visible.

A very curious, hollow, terra-cotta brick exists, built into the external face of the eastern wall, slightly above the crown of the arch, the use of which we have not been able to determine with certainty. This is shown on the elevation of the lower stage of the tower, Sheet III. Fig. 5 gives further details of the same.

We will now proceed to examine the result of the excavations. Two walls, marked L and M on Sheets IV, V, and VI, were discovered running east from the tower, and a wall N, running north and south, joining them, 20 ft. distant from the tower. Our chief operations have been carried on within these walls.

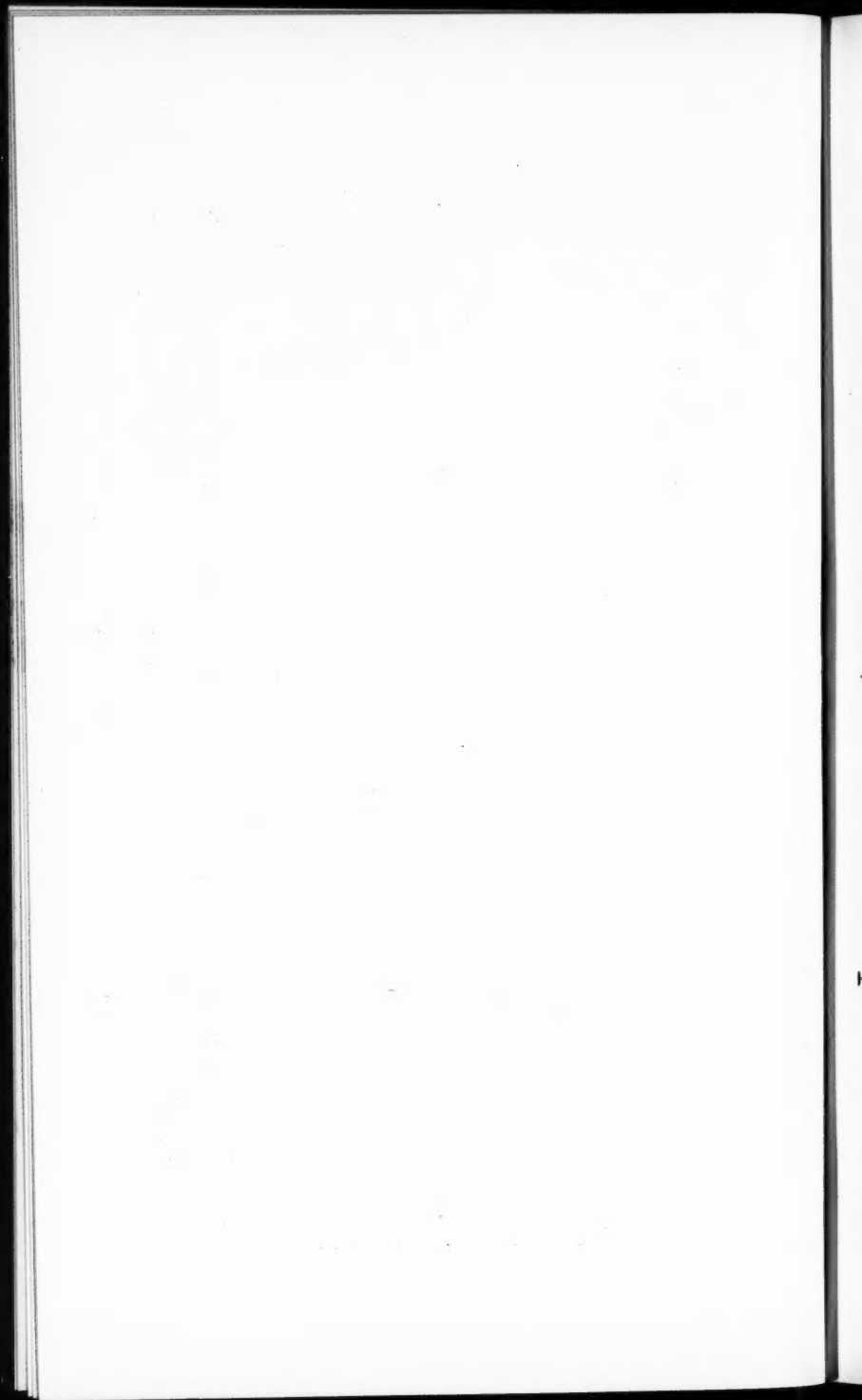
Excavating through a layer of *débris*, 2 ft. 7 ins. in depth against the tower, we came to a large threshold stone, marked A on the drawings, at the eastern entrance to the tower. On the western side of this entrance is a corresponding threshold, differing in that it consists of several stones. The thresholds are formed of rough limestone blocks, and have not been touched with a tool. The surface of the ground between was made up with earth. The thick upper layer of *débris* was com-

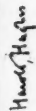
SHEET III



EASTERN ELEVATION OF *H. H. H. H.*
LOWER STAGE OF TOWER .

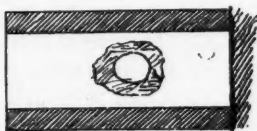






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posed of earth, rough pieces of limestone, bones of animals and birds (dog, rabbit, ox, sheep, pig, rat; chough, puffin, and other sea birds), a few odd human bones, modern roofing slates, fragments of modern pottery and bottles, numerous oyster-shells, a large number of clay smoking pipes, dating from the reign of Elizabeth to modern times, a few broken Elizabethan glass bottles, and several worked stones out of a conglomerate rock.



FRONT
ELEVATION

SECTION

0 3 6 9 12 INCHES.

TERRA-COTTA RECESS ABOVE
EAST ARCH OF TOWER.

Fig. 5.—Ynys Seiriol.

Outside the tower, about 7 ins. above the bottom of the *débris*, a fragmentary layer of charcoal could be traced in places. A 2-inch layer of charcoal extended eastward, level with the threshold *A*. The footings of the wall *M*, bounding the southern side of the excavations, rest on the charcoal (see section on line *H H*, Sheet VI). The base of this wall *L*, bounding the northern side, is about 2 ins. lower than the layer of charcoal. Burnt material, consisting chiefly of earth and pebbles from the beach, to the thickness of $4\frac{1}{2}$ ins.,

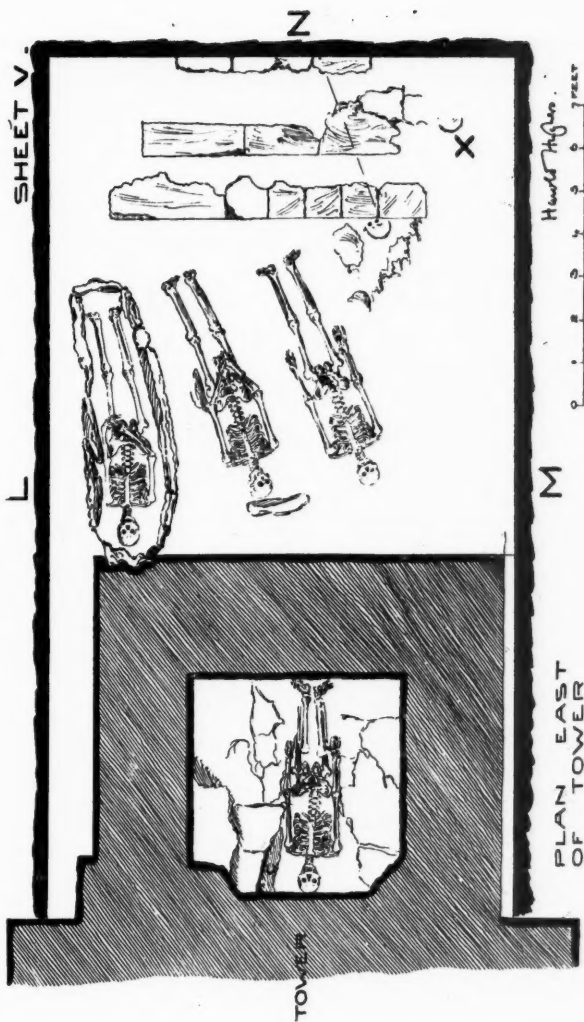
was next met with. This rested on a 2-inch layer of lime. At this level we came upon the remains of walls, enclosing a small chamber, immediately eastward of the tower. A plan of the surface of these walls is shown on Sheet IV. A sectionial plan at a lower level, showing the floor of the chamber, is shown on Sheet V. On Sheet VI are two longitudinal sections, the first showing the northern wall of the chamber in elevation, the second the layers of various materials excavated, and a transverse section.

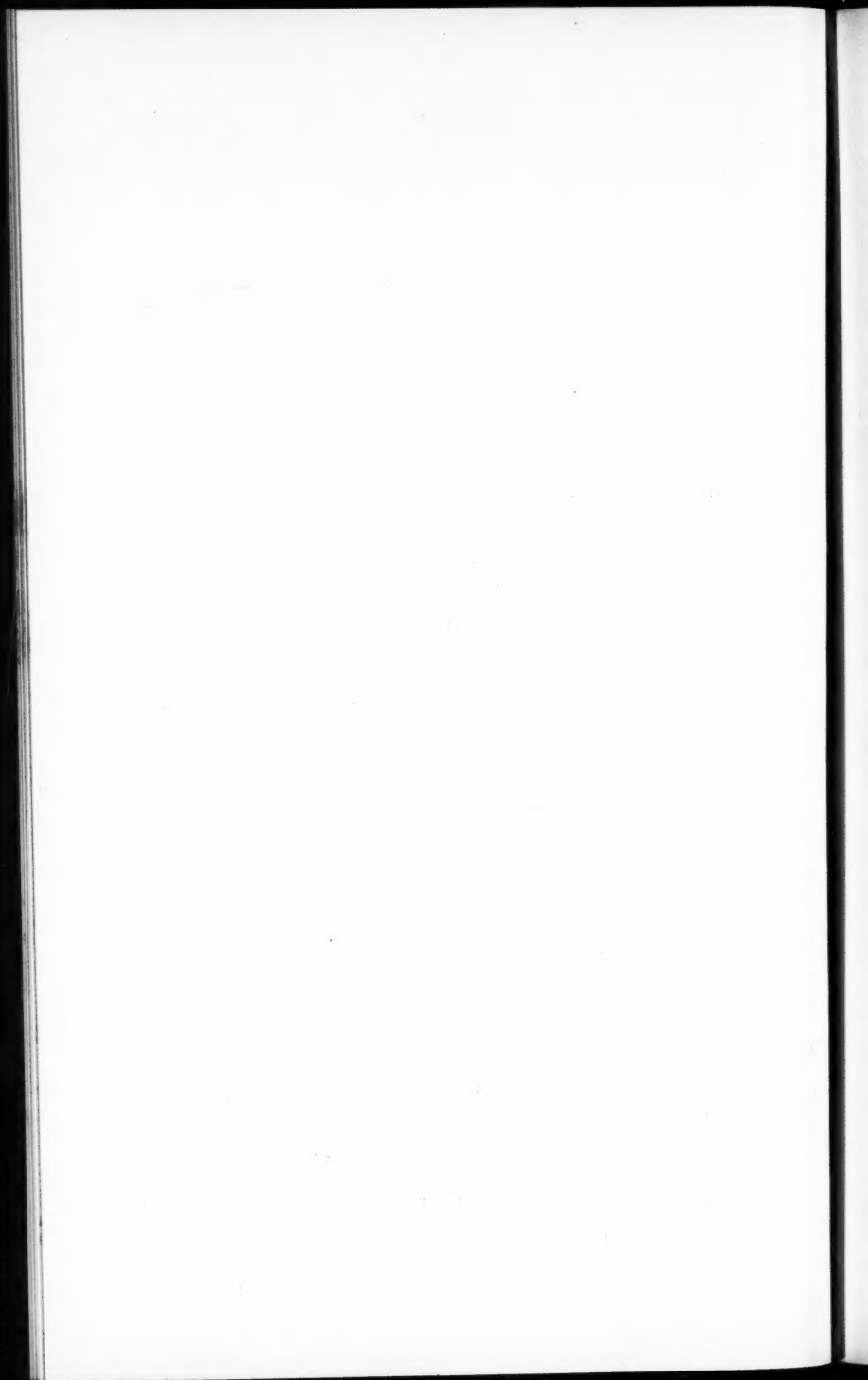
The portions of the northern and southern walls of the chamber, which we came across about 3 ft. 3 ins. below the surface of the ground, correspond with the impressions of a building at a higher level on the face of the tower, and confirm our former surmises.

The first stones of the northern wall we came to project about $7\frac{1}{2}$ ins. into the chamber beyond the face of the wall supporting them. The reason for this is not obvious. The threshold stone A, moreover, projects a few inches over the eastern wall of the chamber. Internally the chamber measures 5 ft. each way. It is not, however, exactly of a square plan. The western angles are roughly splayed. The walls are of rough, loose rubble. The joints bear no signs of lime mortar having been used. The spaces between the stones are now filled with earth.

The plan, the height of the walls, and the shape of the roof and ceiling of the original eastern arm of the church, are therefore clear to us. Fig. 6 is a restored section, deduced from the markings on the tower and the foundations discovered. The type reminds us of the early Celtic buildings still existing in Ireland.

We have not sufficient evidence to enable us to assign an approximate date to the erection of this building, but it does not seem impossible that it was in existence at a date prior to the building of the tower. I am, however, inclined to think the buildings are contemporaneous; and that, in this small eastern arm, the old tradition of construction was continued.





Excavating within the walls of the chamber, we came across a layer, 1 ft. thick, composed of pebbles and

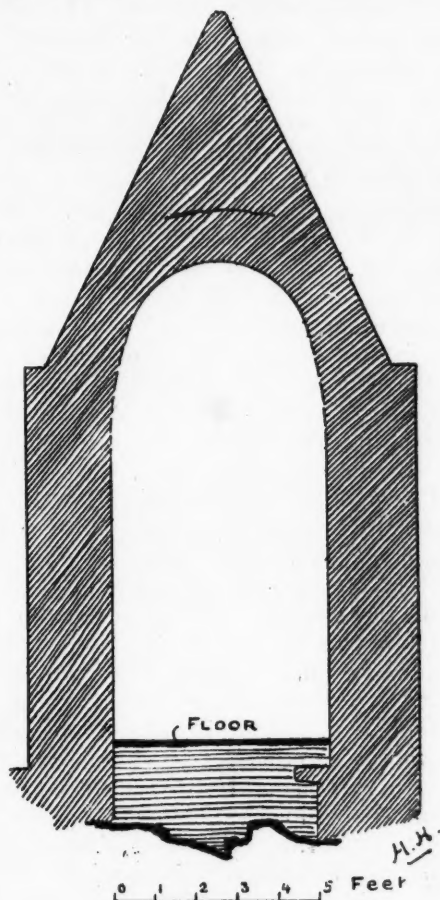


Fig. 6.—Yuys Seiriol : Restored Section of Early Eastern Arm of Church.

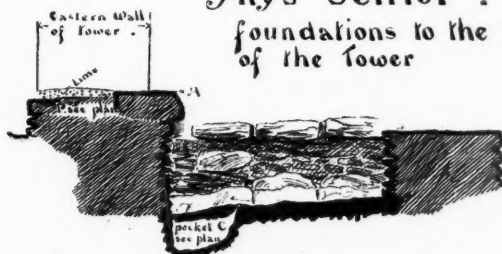
shells from the beach. The shells, for the most part, were limpet, whelk, oyster, and periwinkle. Bedded in this material were five stones, of fair size, laid flat,

though the two outer stones had become slightly tilted outwards. These stones are shown on the plan, Sheet IV, and the sections, Sheet VI. Below the pebbles and shells we came to rich brown soil, and, in this substance, lying on the rock bottom, with feet towards the east, the skeleton of a man. The floor of the chamber is very irregular. A hollow seems to have been sunk in the natural rock to receive the body (see section on line H H, Sheet VI). The western is considerably lower than the eastern end. The body, following the inclination of the floor, necessitated the head being laid at a lower level than the feet. The body had been buried with knees bent. The legs, however, had collapsed (see Sheet V). Whether placing the body in this posture was a matter of choice, or whether the chamber existed prior to the burial, and, being too short for the body, the knees were bent to avoid interfering with the end walls, is not clear. No article of any kind was discovered in the grave. The tilting of two of the flat stones, mentioned above, probably resulted from the collapse of the body. The position alone is sufficient to convince us that the burial is that of no ordinary personage. Should the remains of the chamber or cell belong to a period anterior to that of the tower, its position with regard to the church would indicate the importance then attached to it. Equal import may we attach to the person here buried, should his burial belong to a period posterior to the erection of the church the remains of which are still standing. He would then have occupied the central position in the sanctuary.

Sir William Turner, LL.D., F.R.S., Professor of Anatomy at the University of Edinburgh, writes with reference to this skeleton: "The skull was that of a man in the later stage of middle life. The sagittal and lambdoidal sutures were obliterated, but the coronal was distinct, and the frontal suture could be recognised. The teeth were much worn, but were all present in the jaws; the muscular ridges and processes on the skull,

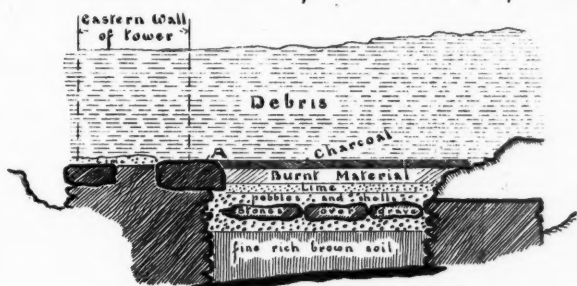
SHEET VI

Ynys Seiriol . foundations to the east of the tower

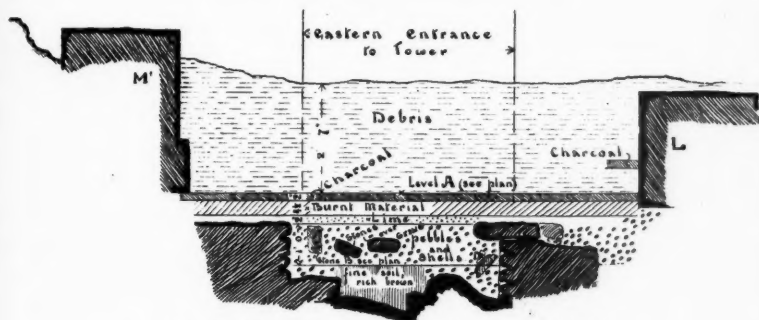


Longitudinal Section .

showing elevation of Northern Wall of Chamber .



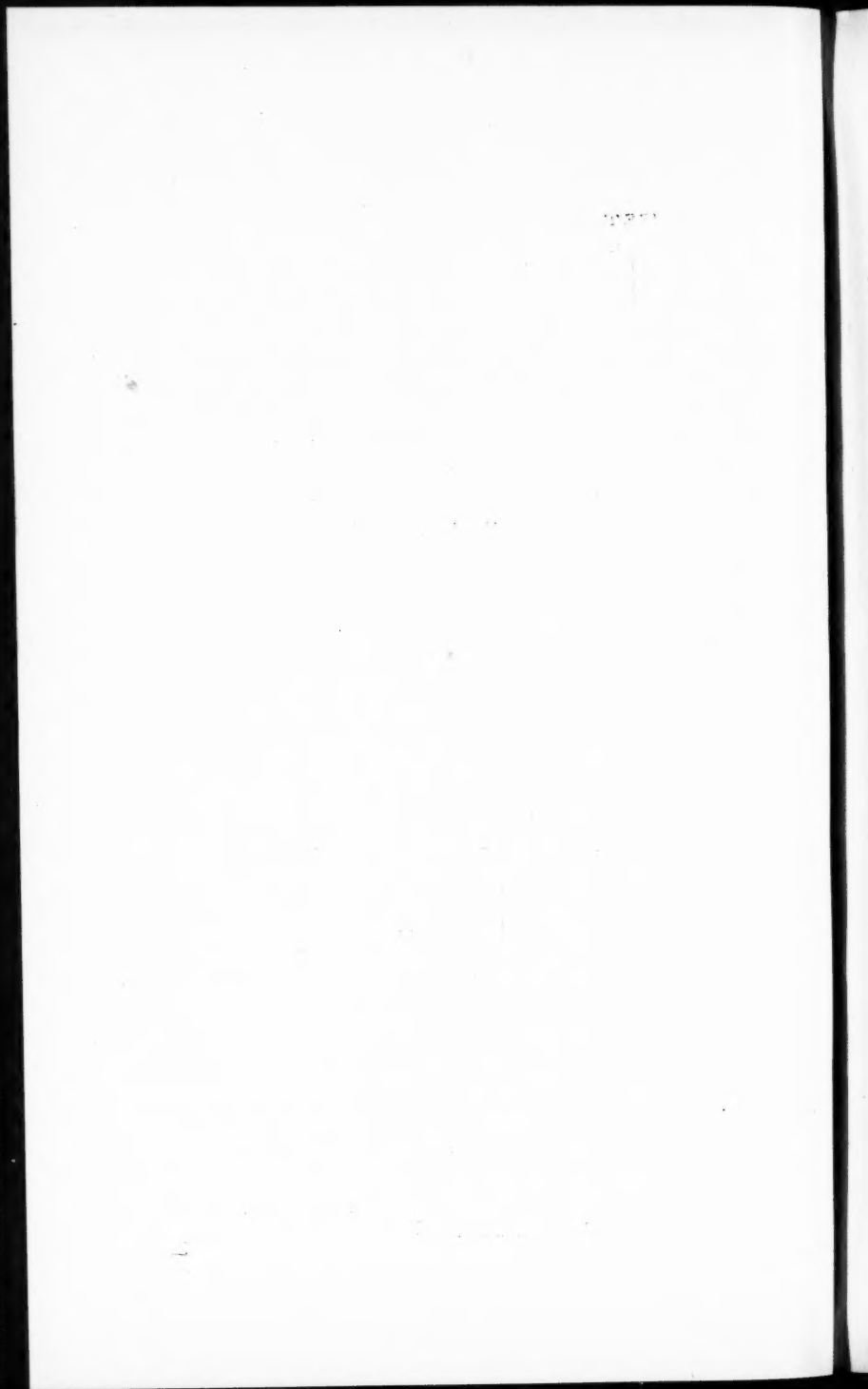
Longitudinal Section showing strata excavated



Section on line H.H .

0 1 2 3 4 5 feet

Harold Hughes.



especially theinion, were strong. The lower jaw exhibited on the inner surface of the alveolar border several remarkable rounded exostoses, and the upper jaw on the outer part of the alveolar border showed approximations to similar growths. The skull was in many pieces, but had been restored sufficiently to enable one to obtain its length, breadth, and height. The glabello-occipital length was 167 mm.; the greatest breadth was 149 mm.; the basi-bregmatic diameter was 134 mm. The length-breadth index was 89.2, so that the cranium was hyper-brachycephalic; the length-height index was 80.2. The breadth was therefore considerably greater than the height. The facial bones were so much injured that it was impossible to obtain the dimensions of the orbits, nose, palate, and of the entire face. The base of the skull was also much broken away, so that the cranial capacity could not be taken. The horizontal circumference of the cranium was 510 mm.; the minimum tranverse diameter in the frontal region was 97 mm., and the maximum was 119 mm. The external dimensions of the cranium indicated, therefore, that the brain must have been of a good size.

The limb bones had their processes and ridges strongly marked, so that there can be no doubt that the skeleton was that of a man with a well-developed muscular system; in both femora the "linea aspera" was strongly marked, both as regards its breadth and the backward projection of its inner and outer lips. In their maximum length the right femur measured 492 mm., and the left femur 498 mm.; the right tibia measured 395 mm., the left tibia 396 mm., the spine not being included. If we may form an opinion of the stature of the man from the length of the femur and tibia, he would have been about 5 ft. 10 in. in height. The vertebræ throughout were large in their respective regions, and the bodies of many of them possessed bony outgrowths. The shafts of the first pair of ribs were unusually wide, and their costal cartilages were ossified

to their sternal ends; in other respects the skeleton, so far as it had been preserved, showed no unusual characters."¹

The rake of a second and higher roof will be noticed on the eastern elevation of the tower, Sheet III. This indicates a building of much larger dimensions than the early sanctuary. The southern raking groove is carried about 3 ft., in a continuous line, beyond its junction with the northern groove. It might, therefore, have served for two roofs of different dimensions at different periods. The groove, returning on the southern face of the tower, indicates that the eastern arm, at this period, was of greater width than the tower. The raking groove would be applicable to the building contained by the walls L, M, and N. The upper remaining portions of these walls, and the centre of wall N, appear to have been rebuilt. The stonework is rougher than in the lower portions, and many pieces of slate have been used. The early eastern arm is entirely within the later extension.

At a distance of 16 ft. 3 ins. eastward from the tower, a row of stones marked K K, on Plan Sheet IV, squared on the face and top bed, was discovered. The stone employed is a red sandstone. The top bed is about 4 ins. above the level of the threshold, A, of the tower. Probably K K formed part of the steps of the altar-platform. The stone V, at the southern end, has originally served another purpose. It is moulded, of an early section (Norman), and has a piece of iron let into it (see fig. 7). About 1 ft. 6 ins. further to the east are other foundations, O O, on Plan, and there is a rough ledge or footing, P, projecting from the wall N. Probably these are the foundations of the high altar of the later building. Immediately south of the wall M, in the position L G on Plan, a handful of the lead fretwork of a lead-glazed window was discovered. We may therefore conclude the wall contained a lead-glazed window in this position.

¹ Report, Puffin Island Committee, 1896-97, p. 51.

A number of rough limestone slabs, in the position s on Sheet IV, were found to cover a grave. The bottom of the grave was the natural rock. The sides were constructed with stones placed on edge. A plan of the grave, after removing the cover-stones, is shown on Sheet V. It had evidently been used for various burials. Immediately below the rough slabs forming the top of the cist, portions of skeletons, many bones of which were broken, lay scattered and mixed promiscuously. Underneath lay two entire skeletons, one above the other. The skull of the upper had collapsed. The right arm and hand lay by the side. The left arm lay by the side, but the hand was resting over the

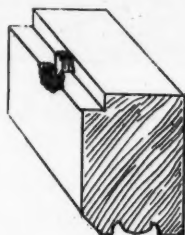


Fig. 7.--Ynys Seiriol : Stone used in Step of Altar-platform.

pelvis. The bones of the lower parts of the legs were bent to the left to avoid a stone. This stone appears to have been an original cover-stone, but to have collapsed either before or when the second interment took place. No trouble seems to have been taken to put it right again. Just above the middle of the vertebral column, small portions of green metal were found. Possibly they formed part of a clasp. The original interment was immediately below this. It is shown on Sheet V. The skeleton lay with the left arm by the side, with the fingers in front of the thigh, the points of the fingers reaching to the middle line of the body. The right fore-arm lay crossed over the abdomen, the hand touching the wrist of the left arm.

The sketch of the grave, fig. 8, is drawn from a photograph by Mr. Thomas Mills, of Bangor. The skeleton shown to the south of the cist had no special grave constructed to receive it. A stone was found placed on edge close to the skull, probably to protect



Fig. 8.—Ynys Seiriol : Sketch of Grave marked "S" on Sheet IV.

the head. The upper parts of the arms of this skeleton lay by its side. The hands were crossed in front of the pelvis. The left leg was rotated, so that the front and back were exactly right and left, the knee turned inwards. The face looked to the right. Between the knees was a small bit of green metal, resembling a



Fig. 9.—Ynys Seiriol : Fragment of Metal found in Grave.

fragment of a ring. The skeleton immediately south of the above lay with the arms by the side, the hands being outside the thigh bones. A fragment of metal, possibly a portion of a clasp, fig. 9, was found close to the back-bone, about the centre of the abdomen. Both these skeletons lay on the rock. The head of

another skeleton lay beneath the stones marked K K. The face inclined to the north. The rock was roughly hollowed to receive the head. The inclination of the last three skeletons was—as will be seen from the Plan—considerably to the north of east. A skull very much crushed was found at x.

The objects of archæological interest found scattered in the upper layer of *débris* included several wrought stones. Three weathering stones are shown in fig. 10. Probably they formed portions of buttresses. They may date from the thirteenth century. Several stones are illustrated in fig. 11. I is the section and elevation of a stone of uncertain use. Two opposite sides

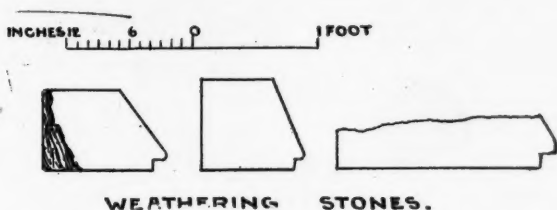


Fig. 10.—Ynys Seiriol.

are roughly grooved. II gives the plan and elevation of a simple mullion, chamfered on the inside and outside. It contains no groove for glass, but has a square hole sunk in its side for a saddle-bar. III is the section of a stone, probably part of the jamb of a thirteenth-century window. IV is the sketch of a hollow chamfered stone, probably part of a plinth. V gives the plan, front elevation, and a sketch of a double-chamfered stone containing the stops to the chamfers. Of these stones all, with the exception of I, certainly belong to periods of later date than the tower. I might possibly be a Norman stone, and might have been re-used for another purpose at a later period. All the stones are of conglomerate rock.

Mr. Robert Newstead, of Chester, has kindly given

his opinion on other relics found in this *débris*. Fragments of glass bottles he assigned to the Elizabethan period ; smoking pipes he assigned to Elizabethan or Jacobean, Charles I or Cromwellian, Queen Anne,

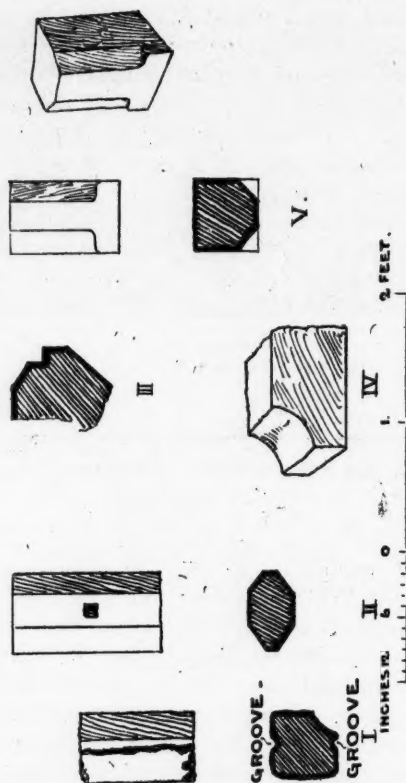


Fig. 11.—Ynys Seiriol : Stones found in *débris*.

and William and Mary periods. Some flints found he recognised as gun-flints of comparatively recent date.

The chamfered stone A, fig. 1, resembles the impost moulding of the western arch of the tower on a reduced scale. It was found built on the top of the remaining

portion of wall N, but apparently was not in its original position.

The internal footings of the tower walls were unearthed, and are shown on Sheet II. They are, roughly speaking, level with the threshold A. The tower walls seem to rest on the natural rock. Fig. 12 shows a small roughly-formed recess in the northern wall of the tower, immediately above the footings. The southern wall, M, of this later eastern arm of the church continues to run east beyond the eastern wall

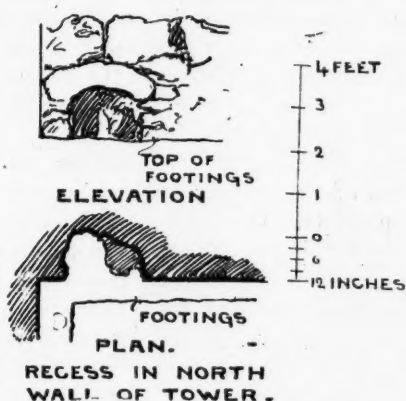


Fig. 12.—Ynys Seiriol.

N. Up to the present it has only been traced a few inches, for the distance shown on the plan Sheet IV. The arch in the southern wall of the tower proves that a building at some time existed, connected with it to the south. Certain of the cottage walls may occupy the positions of those of an earlier period. Judging from the shape and construction of the rough arch in the tower wall, it seems probable that a southern transept was added at a fairly early period. The lower portion of the northern wall of the enclosure to the west of the cottage appears to be ancient, and probably is part, or occupies the position of, the southern wall of the

ancient nave. A rough raking groove exists in the western wall of the tower, giving us the pitch of an old roof. This groove is shown in the sketch of the tower from the north-west.

This completes the result of our work up to the present in connection with the church.

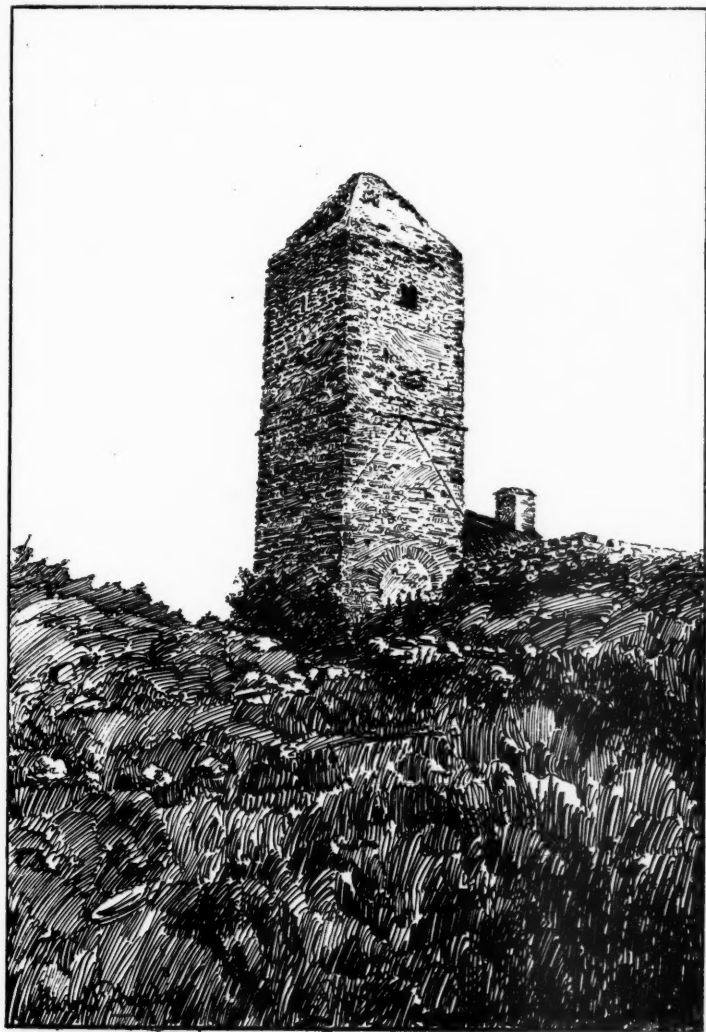
Having an hour or two to spare one day, and being attracted by the appearance of the summit of the Island, I sunk a trial hole in this position. A few inches below the surface I came across some fragments of pottery, which Mr. Newstead considered to be apparently Elizabethan. At a depth of 18 ins. below the surface were a number of sea-shells and burnt bones.

Before I commenced work on the Island, in 1894, Dr. White had already published the result of some of excavations he had carried out.¹

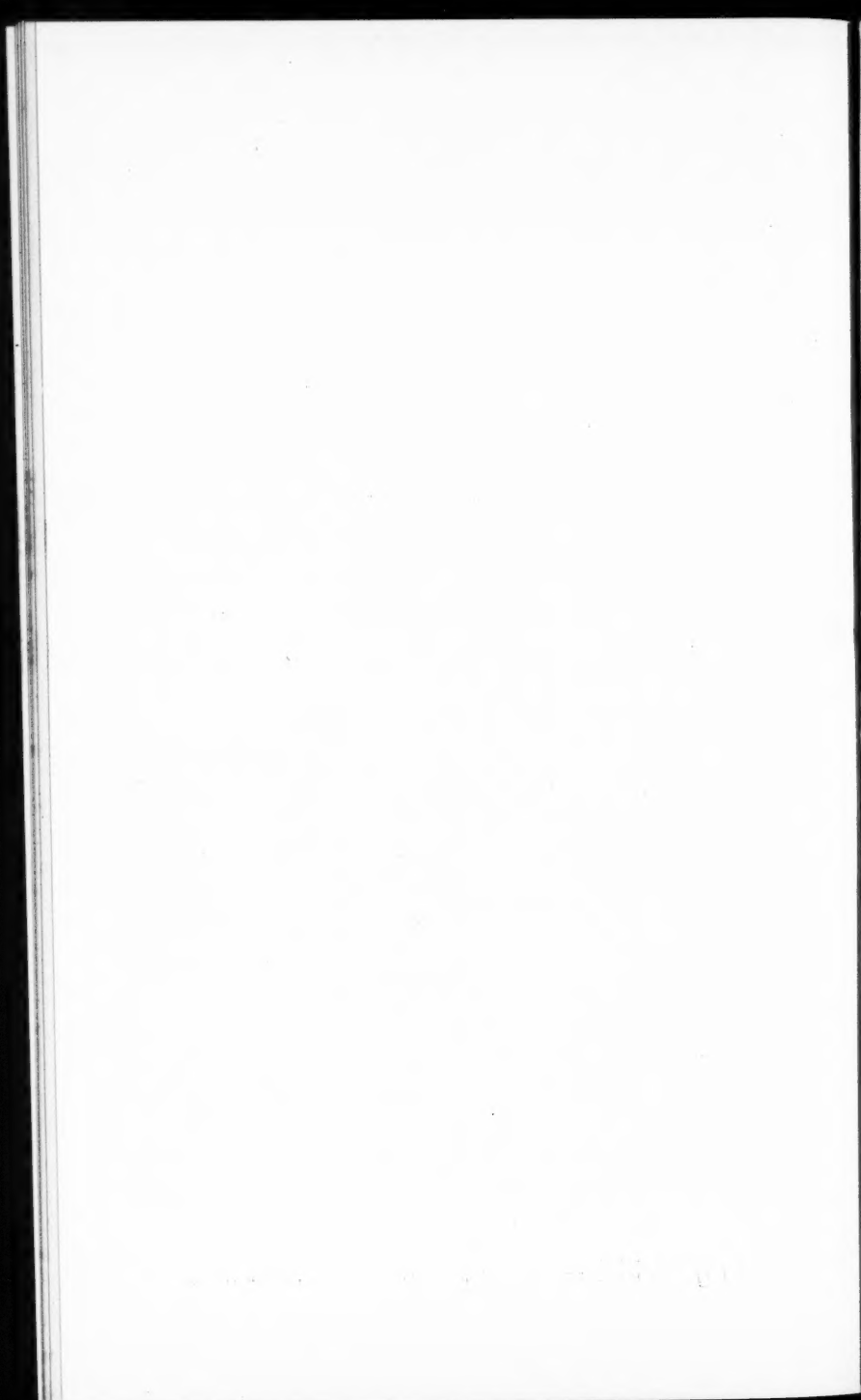
"On cold and stormy days," he writes, "when other work was out of the question, with the help of Hugh Evans,² I made two trenches. The positions I chose for making these lay north-east of the tower, within the enclosed space marked by Mr. Hopps as the church-yard. Running across this area, there is the remains of a foundation of a wall, to which no reference is made. The first trench made was some distance on the east side of this. The trench was about 15 ft. long by 3 ft. wide. The depth of soil down to the rock was 3 ft. The superficial portion of the soil consisted of black earth, beneath which was a layer of a brownish colour, below which in turn was a layer of a brownish clay. Bones and teeth of the rabbit, rat, sheep and ox, were found in considerable numbers in all the layers, but no human bones could be detected. The second trench which I made was shorter and wider than the former one, and was on the side of the above-mentioned wall nearest to the tower, and not far from the latter. The depth of the soil here was about 4 ft. There was on the surface a layer of black earth, with considerable numbers of

¹ Puffin Island Biological Station, *Report*, 1892-3, p. 14.

² Hugh Evans was then keeper of the Station.



Ynys Seiriol.—The Tower from the North-West.



shells in its superficial part; then followed a layer of sea-sand, forming a compact strand, and below this there was a layer of brown clay. Many teeth and fragments of human bones were found from the commencement of the digging. On reaching a depth of $1\frac{1}{2}$ ft., I came upon two femora and a tibia, lying parallel with each other, the heads of the former bones lying in opposite directions. Close to these, and slightly deeper, a tibia and fibula were discovered, which, on further examination, proved to be part of a skeleton, lying parallel to the bones just mentioned. The feet, or rather the foot of this skeleton—the lower thirds of the right tibia and fibula showed that amputation of the lower part of the leg had taken place—pointed in a north-easterly direction. I also noticed in this skeleton that the left arm lay flexed across the chest, the hand being directed towards the chin. After carefully laying the bones of this skeleton aside, I examined the underlying ground. On passing through the layer of sand, which contained no bones, I came upon bones embedded in the brown clay, which proved to be those of two skeletons lying side by side. They were a few inches apart, the arms lay by the side, and the feet pointed north-east.

“I subsequently found another skeleton with the feet pointing north-east, and with the arms by the side. The result of this examination showed that the bodies were buried in two layers. Those interred in the deeper layer were laid upon the clay, and were covered with sand; while those above the sand were simply covered with loose soil, shells and pebbles. I further noticed that no injured bone or bones out of position were found in the lower layer; whereas in the superficial soil numerous fragments were observed, and many odd bones were found. This would seem to point to the fact that, after the first layer was laid down, only the superficial portion above the sand was used for interments; and the fact that displaced bones lay beside the skeletons indicated that this part must

have been used twice, at any rate, for the purpose. With regard to separate long bones, it appeared that an endeavour had been made to place these so as to point in the proper direction. Besides the human bones in the superficial layer, there were numerous bones and teeth of the animals found in the first trench.

"An interesting feature lay in the discovery of numerous fragments of charcoal. These were found in both trenches. In the first, the fragments were to be seen in the brown soil and in the clay; and in the second, in all parts except the layer of sand. It would be instructive to know how the charcoal came to be there."

If opportunity and funds permit, we are hoping to be able to follow up our investigation systematically; and to trace, by careful excavation, not only the entire plan of the church as it formerly existed, but, in addition, that of the conventual buildings; and, if possible, to throw some light on the question of the earlier occupation of the Island before the period of the erection of the existing tower.

SOME PARALLELS BETWEEN CELTIC AND INDIAN INSTITUTIONS.

BY REV. G. HARTWELL JONES, M.A.

THE origin of this Paper was accidental. When, in company with other members of the Cymmrodorion Society in London, I had the privilege of hearing a lecture by Mr. Brynmor Jones, M.P., on "Early Social Life in Wales," which, as the lecturer said, was based on evidence furnished to the Welsh Land Commission—and the Cambrian Archæological Association can but acknowledge its gratitude to that body for its antiquarian researches—I was struck, again and again, by the remarkable resemblances between features of Welsh life, as depicted by Mr. B. Jones, and Indian, especially as it is reflected in Sanskrit literature. Afterwards I spoke to Mr. Jones on the point, and he suggested that a paper might be written on it; so, when invited to contribute a paper at this meeting, I thought that this subject might be of interest. Mr. Jones is therefore responsible for my inflicting this monograph on the members of the Cambrian Archæological Association.

Such was the original purpose of this paper. But before I proceed to the subject with which I am immediately concerned, it may be well to sum up briefly the general results of anthropological research into the mutual relations of Eastern and Western races, to form a background or basis to what is to follow.

The criticism of the last twenty years has been chiefly destructive. Interest previously centred in the question of the origin of the Aryans, to whom the Celts and Indians may be said to belong; and the view had been generally accepted, mainly thanks to the charm

and popularity of Max Müller's writings, that the cradle of the Aryan race was to be found in Central Asia, somewhere about Mesopotamia. It was supposed that, owing to redundancy of population, successive waves of immigrants left the ancestral home, and made their way westwards. The idyllic pictures of the Aryan family, which were supposed to reveal a stage of civilisation far in advance of what is now understood to have prevailed, were accepted without demur. Then the pendulum swung back to the conjectures of Latham, Benfey, and Geiger, who maintained that the home of the Aryans was to be sought, not in Asia, but in the North of Europe. This opinion was reaffirmed and reinforced on palæontological grounds by Penka, in his *Origines Ariacae* and *Die Herkunft der Arier*. Still, the Asiatic theory cannot be regarded as entirely dethroned.

This account of recent research is necessarily meagre and imperfect; had time permitted, it would have been interesting to discuss several principles which I may only assume here, and lay down as axioms. It appears to me that these investigations have brought out the following facts more or less clearly, and subsequent studies of particular races have tended to confirm the view:—

1. It is now taken for granted that the hordes of Aryan immigrants to the West worked their way overland from the region of the Danube, and not by sea.

2. While, as I have shown, a reaction has set in against the view that the undivided Aryans were comparatively civilised, yet it is generally conceded that they brought with them to their new homes a high capacity for development. At any rate, the ideas of Gobineau are exploded, who, in his great work, would invest the primitive Aryans with the character of pioneers which belonged to the Athens of a Pericles or the Rome of a Cæsar.

3. The threads which enable us to retrace our steps

to the origin of this complex civilisation, now known as Aryan, are inseparably intertwined ; so that sometimes, especially in early religions, it is impossible to unravel the various clues. The materials that enable us to reconstruct prehistoric society have, until recently, been looked for in philology alone. But the science of language by itself is an unsafe guide ; nay, it is delusive, owing to the vagueness and fluctuations of meaning to which words are subject. It must therefore be supplemented, if not supplanted in its primacy, by archæology and the evidence of customs, including law and tradition.

The close correlation of these sciences was recognised by Hehn, who, in his fascinating work, *Kulturpflanzen und Haustiere*, 1883, traced the progress of animals and plants from Asia to Europe, thereby inaugurating a new era in anthropological research.

4. If there is one thing more clear than another, it is that the so-called "Aryan" races, far from being pure in blood, are composed of various races. Thus, in the Greek language, the richest of all Aryan tongues, out of 2,740 primary words only 1,580 are probably Aryan. Again, Prof. Boyd Dawkins showed long ago, in his books, and especially in a more recent pamphlet, that the Welsh are an amalgam of races. Indeed, it may be doubted whether the term "Aryan" signifies now more than a phase or period of culture. However that may be, the Aryan element impressed itself deeply, and moulded the institutions of Europe.

But I must, without further ado, proceed to the parallels presented by Wales and India. They may be divided into three classes :—

1. Under the first category falls the "Story of Llewelyn and Gelert." We all know it—how Llewelyn missed his favourite hound while hunting ; how, on his return home he met the dog stained with blood, and found the son's cradle upset ; and how he slew the trusty hound.

Let us see what form the tale assumes elsewhere. This is how it reads in an old Welsh manuscript :—

"There was once at Rome a knight, and his palace

was by the side of the city. And one day there was a tournament and a contest between the knights. Now, the Empress and the family went to the top of the city wall to see the contest, leaving no one in the palace save the knight's only son, sleeping in a cradle, and his greyhound lying near him. And, by reason of the neighing of the horses and the excitement of the men, and the din of the lances clashing against the gold-spangled shields, a serpent was roused from the wall of the castle; and it made for the knight's hall, and, espying the child in the cradle, made a rush at him. And before it reached him, the fleet and active greyhound leapt upon it; and by their fighting and struggling the cradle was overturned, with its face downwards and the child inside; and the fleet, active, noble hound slew the serpent, and left it in pieces near the cradle. And when the lady came in and saw the dog and the cradle all bloody, she came towards the knight, calling and shrieking the while, to complain of the dog that had killed his only son. And the knight in his wrath slew the hound, and, to comfort his wife, he came to see his child; and when he came, lo! the child was safe and sound under the cradle, and the serpent in pieces hard by. And then the knight was troubled that he had slain so good a hound at the word and instance of his wife."

It is noteworthy that the assailant in this version is not a wolf but a serpent, which would suggest an Eastern original. Let us follow it up:—

"Once upon a time," so runs an Egyptian story, "a Wali broke a pot of herbs which the cook had prepared for dinner. Thereupon the cook was angry, and cudgelled the luckless Wali almost to death. But when the cook came home, tired with the exertion of beating the Wali, he looked at the contents of the pot, and lo! he could see a poisonous snake under the herbs. Then he was sorry he had beaten the Wali."

We turn to a collection of Indian stories, entitled "The Three Hundred Births of Buddha," said to date

from the third century before the Christian era. The version in the "Panchatantra" reads as follows:—

"Upon a time, a weakly child was left by a mother, when going to fetch water, in charge of her husband, who was a Brahman. But what did the fellow do, but leave the child and go to beg alms. Soon after, a snake wriggled into the room towards the child. Now, it happened that an ichneumon was there—a favourite with the whole family. Just as the snake was darting at the little lad, the ichneumon leapt upon him and strangled him. When the mother came home, the ichneumon went joyfully to meet her, his mouth and face stained with blood. The mother, frightened beyond measure, and thinking that the ichneumon had killed the child, threw a pail at him, so that he died. But on going to see the child, and finding him safe beside the snake, which was now cut to pieces, she began to beat her breast and mar her cheeks, shrieking the while and reproaching her husband for leaving the house."

Such is the source of the legend of Llewelyn and his hound. We owe it to a wise man of the East named Sendabad, whose history is wrapped in obscurity. According to Loiseleur Deslongchamps and Comparetti, he lived in the third century B.C. The collection of stories underwent transformation, being translated into various languages; they had a great vogue in the Middle Ages, and were brought over to Western Europe by itinerant monks, scholars, and Crusaders. Throughout their eventful career in the West, and in spite of the frequent additions that were made to them—as in the above story, where the wolf takes the place of the snake, the special terror of the East—these stories retain their Oriental stamp to the last. They were originally written to expose women's wiles, and the characters in the stories are frequently animals, a tender care for which was, as we know, specially inculcated by the religion of Buddha. This class of resemblances between India

and Wales is due to *literary transmission*. Nor do they stand alone ; our numerals, and some features of our ancient Welsh law, might be traced to the East. The consideration of them, however, would carry me far beyond the limits that I must impose upon myself to night.

II.

I pass on to a second kind of parallels ; but here again it is impossible to do more than suggest a line of thought.

Underneath the structure of Celtic society, whether we look at the Celt as reflected in the ancient laws of Wales or in modern customs, lies the principle that the household is the unit, and the tie that links Celtic society is that of blood - relationship. There is an incident in the story of Kilhwch and Olwen which gives expression to this idea. Arthur asks Kilhwch : "Who art thou ? for my heart warms unto thee, and I know that thou art come of my blood." I have a sort of recollection that a tradition survives in Brittany to this day, to the effect that the blood speaks ; and that two relatives previously unacquainted, on meeting in any part of the globe soever, instinctively recognise each other by the secret and mysterious emotion that they feel.

The fortunes of the Celtic race—the nation which has shaken empires but founded none—have tended to deepen their appreciation of domestic life. Circumstances conspired to throw them back on their own resources. Hence the timidity and reserve that have in the past indisposed or incapacitated the Celt for political enterprise or more extended organisation. The same remark applies in a great measure to India. There also the unit is the household ; and no idea is more firmly imbedded in the structure of Indian society than that of the family. The correspondence between the Indian and Celt in this particular might

be drawn out in detail, but I will only touch upon a few of the resemblances.

1. The importance attached to the domestic hearth will not escape the notice of anyone who has had to do with Sanskrit literature. It is the centre of family life; it is the bond of union between the members of the household; it is at once altar and burial-place. There the most solemn oaths were administered; thither the suppliant fled for protection; there the householder officiated as priest, surrounded by his wife, children and slaves, and, as they believed, communed with the house-spirit who hovered over them.

In like manner, it is clear that the hearth played a most prominent part in the life of the ancient Welsh. The *aelwyd* is the centre of the house, and the witness of the rights of kindred. The head firestone, which was fixed against the central pillar of the primitive Welsh dwelling or hut, was a memorial of land and homestead¹ (*tir a thyle*), and its importance as such is attested by one of the Triads; for among the three testimonies concerning land, we find the "firebackstone of the plaintiff's father, or of his grandfather, or of his great-grandfather, or other of his kindred."² Around the hearth religious associations also gathered. In ancient India the sacrifices to the ancestral spirit were offered up there, and the fire on the hearth, probably because of its purificatory power, was invested with special sanctity. Thus the prayer in the *Rigveda*, said at the fireplace, the burial-place of the ancestors, reads: "Thou, O Agni Gatavedas, when implored, hast carried the offerings which thou hast rendered sweet; thou hast given them to the Fathers—i.e., the ancestral spirits—they fed on their share. Eat then, O god, the proffered oblation." So much importance being attached to the hearth as the symbol of family ownership and

¹ F. Seebohm, *Tribal System*, p. 82.

² *Leges Wallicæ*.

inheritance, and also as the centre of family worship and repository of family memories, it was natural that special responsibilities should rest upon the heads of the household—the father and the eldest son. They who were charged with its maintenance. Upon them certain religious or *quasi*-religious functions devolved. So we find it to be in India. Like the Cyclops in the Greek legend, which clearly hints at an earlier stage of civilisation than that of the Homeric poems, the Indian householder “holds sway over wife and child, and recks nought of his neighbour.” It is curious to observe how, in Indian mythology, the ancestral spirit is always masculine: thus pointing to the male members as the representatives of the family. That a similar state of things prevailed among the ancestors of the Welsh, must strike anyone who applies the microscope to the old Welsh laws. “It can hardly be doubted that the Welsh *wel* (*gwely*), or family holding resembles in its structure much more closely the patriarchal family under its *patria potestas*, than what is known as the joint family with its joint ownership under a chief who is only *primus inter pares*.”¹ Here also the *penteulu* dispenses justice. Here he offers protection (*nawdd*) to those that seek it.

Let us remember that the departed forefather or his ashes actually reposed, or were believed to repose, at the hearth. To leave the East and come to the West, we remark that the *cultus* of the dead has formed and still forms an important part of the religion of Celtic races. Nowhere does the tomb revive so many recollections, or awake the spirit of prayer, more than among the Celts. For them life is not a mere personal adventure or enterprise, but a link in a long line of tradition, received and handed down, a debt paid, a duty fulfilled.² It would appear that many religious superstitions clustered around the hearth of the Celt also, and very probably ancestral worship formed part

¹ Seebohm, *Tribal System*, p. 95.

² Compare Seebohm, p. 82.

of them. It was the sanctity of the hearth and home which made the Celt cling with such tough tenacity to the institution of the hearth and the sentiment of home. These religious associations, whatever they may have been, were obscured if not altogether obliterated by ecclesiastical influences.¹ On the other hand, it is obvious that the priestly functions of the chief of the household had ceased in great measure, if not altogether. To account for this, we may assume that it was due to the growth of a priesthood. In primitive society, the priest was a humble personage; the priest of one place or deity had little or no organic connection with the priest of any other. Each householder was priest in his own family. But in process of time these religious duties passed, both in India and Wales, into the hands of a class or caste. There is not as much documentary evidence in Welsh as in Sanskrit, which is peculiarly rich in sacerdotal regulations; but arguing from analogy, the same explanation of the gradual disappearance of the religious duties of the householder may hold good of Wales also. Yet, though these priestly functions faded away, there are survivals of the earlier usage to be traced in Welsh customs of a later day.

The regulations relating to fire are of this number, and they are highly significant. It is well known that in the early customs, myths, and languages of early races, various considerations concurred to lend importance to fire. Its discovery marks an era in the history of mankind, separating man from the brute. It was stolen from heaven, said they; it must be kindled, not from flint and steel, but by the conservative method of the wooden drill. To steal fire was a heinous offence.

From what has been said it would follow that the care of the fire must be entrusted to the most responsible person in the family—the householder, and his

¹ Compare Seeböhm, p. 82.

lineal and direct representative. It must be kept ever burning. Hence the maintenance of the fire has become interwoven with the continuity of the family.

Now let us glance at one or two old Welsh customs, e.g., the *dadenhurdd*,¹ the picturesque and symbolic action by which the eldest son asserted his claim to hereditary property.² The process was as follows:—³ "Whether the fire were of wood or turf, the hearth was swept out every night. The next thing was to single out one particular glowing ember—the *seed of fire*—which was carefully *restored* to the hearth, and covered up with the remaining ashes for the night. This was the nightly covering of the fire. The morning process was to uncover the seed of fire, to sweep out the ashes under which it was hid, and then deftly to place back the live ember on the hearth, piling over it the fuel for the new day's fire. This was the uncovering of the fire, which thus, from year end to year end might never go out." Thus far Mr. Seebohm;⁴ and the Welsh poet, Henry Vaughan, has embodied this thought in verse:—

Though sleep, like ashes, hide
My lamp and life.⁵

Then, side by side with these extracts from old Welsh ordinances, we may place the following extract from Dr. Sullivan's introduction to O'Curry's Lectures:—⁶ "Among the Irish," says he, "the expression 'the breaking of cinders,' means to charge and confirm guilt on a man at his own hearth, so that his fire, which represents his honour, is broken up into cinders. The trampling of a man's cinders was one of the greatest insults which could be offered to him, as it conveyed the idea of guilt, and not only on the individual himself, but also on his family and household."

¹ Or uncovering of the family hearth.

² H. Lewis, *Ancient Laws of Wales*, p. 547.

³ Seebohm, *Tribal System*, p. 82.

⁴ *Tribal System*, p. 82.

⁵ *Ibid.*

⁶ *I. ccl.*, p. 28.

Surely these passages cannot but be reminiscences of an earlier period, when the hearth was the centre of the shrine of the family, and when the punishment of its head brought a like visitation on several members.¹

The necessity of maintaining the family fire was one of the thoughts that inspired the lines of the Vedic hymn—not an uncommon sentiment either :—

“A maiden give to someone else,
Here grant a son.”

But besides this general resemblance between the store set upon the preservation of the “eternal flame” and the means employed to safeguard the fire, we might discover further features, symbolical or literal, which the two races, the ancient Indians and the ancient Welsh, shared. But I must pass on.

The institution of marriage in both races suggests some instructive comparisons. How hard the tribal ideas died is illustrated strikingly in Wales by the persistence and vitality of the tribal law of marriage : for it took many generations of ecclesiastical training and discipline to alter its character.

That marriage by capture or purchase was recognised in a barbaric age is well known to students of anthropology ; nor was the usage confined to unprogressive tribes. Whether the system of buying wives ever existed among the ancient Welsh is a question on which I should not care to pronounce ; however, there are evident traces of forcible seizure. This to begin : formerly—and it may be within the recollection of some present—it was usual at Welsh weddings for the male relatives of the bride to pursue the happy pair, generally on horseback. This ultimately resolved itself into the modern custom of escorting them to their new house, or to the bride’s home. Viewed by itself, this trait of Welsh life may not mean much ; but taken in connection with the customs of races

¹ *Ibid*

further East, where the evidence of survival of marriage by capture is unmistakeable, the conclusion forces itself irresistibly upon the mind that the Welsh resorted to this method of finding partners in primitive times.

Some of my hearers will resent and repudiate this insinuation; but prepare to hear the worst. It has actually been suggested that something like polyandry—or inverted polygamy—was at one time practised in Wales. Unfortunately, there is some evidence to countenance the view; but I hasten to reassure you it was exceptional, as you will see by-and-by. Its existence in India may be proved beyond controversy; but as Wales and India present parallels to each other in regard to their regular methods, so they are parallel to each other in regard to such irregular proceedings as polygamy.

As I have said, the existence of such a state of things in India is placed beyond doubt; but that it was repugnant to the better judgment of the inhabitants may be gathered from the censures in some instances passed upon it. It betokened degeneracy. Usually, in Hindu law, which is "saturated with the primitive notion of family dependency,"¹ kinship is through the male line; while in Hindu genealogies the names of women are generally omitted altogether; and that rule seems to have been universal originally. But in course of time the other usage crept in, and I cannot explain it better than by quoting a passage from Herodotus² which refers to a race in Asia Minor, it is true, but which is germane to our purpose. Says he:—"The Lycians have a peculiar custom which no other people possesses; they take their names from the *mother*, and not the father. So, if a man asks who he is, he will give his family on his mother's side." These words express the meaning of the term better than any passage in Sanskrit that I can cite, but its

¹ See Maine's *Ancient Laws*, p. 150.

² I, 173.

presence there is indisputable. Turning to Welsh, we find indications of the custom scattered here and there, e.g., in the "Mabinogi of Math." There the kingly family ruling over Gwynedd consists of the following persons—I quote from Rhys and Brynmor Jones' book, *The Welsh People*:—"Math the King; Dôn, Math's sister, who had the following children:—Gwydion, Gofannon, Gilfaethwy, and Efeyd, all called sons of Dôn, and one daughter, called Aranrot or Arianrhod, daughter of Dôn. Arianrhod had two sons, Dylan and Llew Llawgyffes.

"Next to the King himself, Gwydion plays the most important rôle in Math's realm, and the king teaches him the magic of which he was master."¹ Ultimately, the King is succeeded, not by Gwydion, as we should have expected, steeped as we are in modern ideas of primogeniture, but by Llew Llawgyffes. The authors have adduced much more evidence, historical and linguistic, to support this view as regards Wales.

But here comes in what appears to me to be a singular coincidence. Bachofen, who has dealt exhaustively with this subject in general in his well-known book *Das Mutterrecht*, has not brought forward an instance to prove that it was an "Aryan" institution. On the other hand, where it did exist in India, it was regarded as a repellent innovation, and frowned upon accordingly; and chiefly, if not altogether, confined to un-Aryan tribes. The same explanation seems to hold good with regard to Wales. Zimmer, in his remarkable article "*Das Mutterrecht der Pikten*,"² while proving the prevalence of the customs among the Picts, seems to supply the key to the puzzle. The institution of *mutterrecht* never rooted itself either in India or Wales, but was an exotic or taint contracted from the previous occupants of the country, only to be rejected in due time,

There are several other points of resemblance between

¹ P. 37.

² In *Zeitschrift für Rechtsgeschichte*.

the households of ancient Wales and ancient India, but it would be hopeless to attempt to deal with them at length here. But, did time permit, there would be much to say on such subjects, as the treatment of *children* and the position of *women*. The institution of *galanas* and *sarhaad*, the regulation and supersession of lynch-law, would offer remarkable parallels to what appears in India; on the similarities of *language* a volume might be written; while *burial customs* and *laws of property* might prove a fruitful topic of discussion.

Then we might have proceeded to consider the wider organisation of the *tribe*; and there again remarkable resemblances are distinctly discernible. We should see how, in both countries, the *tribe* is an extension of the *household*; how the chief of the tribe is a householder on an enlarged scale; how the *patria potestas* is widened into a monarchical power; how in both cases consanguinity forms the basis of tribal society, and not contiguity.

Afterwards, quitting these close oligarchies, we might have examined side by side the position of outsiders or strangers—the dependence of those of foreign extraction upon the heads of households; the gradual development of laws of hospitality and adoption; the relations of serfs to their conquerors; and the condition of the slave.

Finally, it seems to me that a legal mind, versed in comparative law, and possessing an experienced eye, would find in the laws relating to land, crime, kinship and adoption much that would repay his attention. So I look forward to the rise of some Welshman in one of our colleges, who, combining the erudition of a German, the lucidity of a Frenchman, and the patience of an Englishman, with his native enthusiasm and brilliance, will take up the subject as a serious task.

The second class of resemblances between India and Wales, then, may be briefly described as *remnants of a common inheritance*.

III.

There remains—or, rather, there would remain, did time allow—a third class.

To this head might be referred the legends common to both countries about the resurrection of national heroes or the belief in a future avenger, testifying to the consciousness of an eternal destiny, which finds expression in the closing scene of King Arthur's life: where, as the King's sword falls into the lake, a human hand emerges, seizes it, and brandishes it thrice. To the constancy with which they clung to this belief in mighty destiny, the Celtic prophets of the Middle Ages owed in no small measure their world-wide renown.

Such stories as that of Owain Lawgoch at Carreg Cennen Castle, and the prophesies of Merlin embodying a similar tradition:—

“Caerfyrddin a sudd, Abergwili a saif,”

which owe their origin to idealism, may be paralleled in the East.

Akin to these legends is the well-known account of the submersion of a palace at Llynclys, near Oswestry, with which may be compared the following:—¹

“The Rajah of Bulrampoor and Ramdutt Pandee, the banker, rode with me, and related the popular tradition regarding the head of the Kulhuns family of Rajpoots, Achul Sing, who, about a century and a quarter ago, reigned over the district intervening between Gonda and Wuzeer Gunge, and resided at the capital of Koorassa. The Rajah had a dispute with one of his landholders, whom he could not get into his power. He requested Pandee, the banker, to mediate a reconciliation, and invite the landholder to an amicable adjustment of accounts, on a pledge of personal security.

¹ Sleeman's *Journey through the Kingdom of Oude*, vol. i, p. 126, quoted by Thirlwall in *Essays*, p. 209.

The banker consented, but made the Rajah swear by the *River Sarjoo*, which flowed near the town, that he should be received with courtesy and escorted back safely. The landholder relied on the banker's pledge and came; but the Rajah no sooner got him into his power than he caused him to be put to death. The banker could not consent to live under the dishonour of a violated pledge, and, abstaining from food, died in twenty-one days, invoking the vengeance of the *River Sarjoo* on the head of the perfidious Prince. In his last hours the banker was visited by one of the Rajah's wives, who implored him to desist from his purpose but she was told by the dying man that he could not consent to survive the dishonour brought upon him by her perjured husband, and that she had better quit the place, and save herself and child, since the incensed *River Sarjoo* would certainly not spare anyone who remained with the Rajah. She did so. The banker died, and his death was followed by a sudden rise of the river and tempest. The town was submerged, and the Rajah, with all who remained with him, perished. The ruins of the old town are said to be occasionally visible, though at a great depth under the water, in the bed of the Sarjoo, which forms a fine lake near the present village of Koorassa, midway between Gonda and Wuzeer Gunge."

But such stories of "impious arrogance or profanation of sacred things, or wrongful dealing, or hard-hearted selfishness" visited with condign punishment—the vanished being only hidden for a while and destined to come to light again—are by no means confined to Wales and India.

These are only types of the thoughts of the human mind clothed in a fabulous form; as the Italian proverb says:—

"The world is but one country;
Mankind has but one heart."

But I am bound to admit that it is sometimes most difficult to fix the line of demarcation between the

third class of stories and practices, *i.e.*, those of *independent origin*, and the second class, which are traceable to a *common heritage of thought*.

It is clear that the Celtic race has worked its way up by a process of evolution from an original barbarism ; but while the Indian remained stationary, stunted and stereotyped, living as it were under an enchantment, and listening as in a dream, the Celt has attained to a high standard of culture. Throughout his history he has exhibited the operation of two laws—first, the law of *adaptation*—as seen, for instance, in the substitution of an European setting to his story for an Eastern ; he has been influenced by climatic conditions ; he has intersected and collided, or intermingled and combined with surrounding races. But Celtic traditions died hard, as witness the tribe and the village community.

The second law that the Celt illustrates is that of *development*. The mental capacity which marked the Aryan found more and more scope as he progressed upon his march. But, granting all this, some of his ideas go back to a period beyond human ken. Somewhere in the Far East there was at one time a common reservoir of civilisation, from which Oriental and Occidental culture took their rise, before Pharaoh tyrannised on the banks of the Nile, or Nimrod held sway in Nineveh.

WELSH RECORDS.—No. II.

BY JOHN PYM YEATMAN, ESQ.

THE conclusions propounded in article No. I (p. 277 of vol. xvii of the *Archæologia Cambrensis*) are very greatly strengthened, and the whole subject is enlightened, by the discovery of another MS. (*Harl.* 1969) in the British Museum, for knowledge of which the writer is indebted to Mr. Edward Owen, of the India Office; this was endorsed originally "G. H.", "Welsh and some English Pedigrees written by Griffith Hughes." Being unable to find anything relating to Griffith Hughes, even in Williams's *Welsh Biography*, usually so perfect—of course the *National Biographical Dictionary* has no reference; but this is not surprising, since Welsh writers are generally ignored—even Griffith Hierathoc being unnoticed. Mr. Hughes, of Kinnel Park, again, most kindly supplied the omission: he states that Griffith Hughes was living in 1634; in that year he compiled, in a circular form, the "Pedigree of Sir Peter Mutton, Kt., Chief Justice of North Wales". He must have been a mere youth, for on July 29th, 1689, he compiled the pedigree, also circular, of Sir Jo. Conway, of Bodstryddan. *Harl.* 2000 ("Pedigrees of the Nobility and Others, 1665"), was prepared by Griffith Hughes and Randal Holmes.

Griffith Hughes gives his own pedigree at fo. 239, in which he describes himself as "Deputy to the Office of Arms." This should give to his work an official value; but, unfortunately, the Records of the College of Arms give no information in respect to deputies; their appointments resting with the Heralds individually, and not with the Earl Marshal. It appears to be uncertain to which of the three Holmes' he was deputy, but it is probably to the second. The MS. is found in the

Holmes collection, and Randal Holmes himself has carefully indexed it, giving a full index of pedigrees and places which greatly facilitate reference.

The great importance of this volume is that it is written in precisely the same form as Peter Ellis (*Harl.* 2299), and Griffith Vaughan's Hengwrt copy, and unquestionably it is derived from the same sources: although the arrangement of the pedigrees differ, yet many pedigrees separately are identical, not only in form but in the words; many of the pedigrees are vouched, like those of Peter Ellis, by the same initials, and they are given from the same MSS. (as the numbering proves), and in precisely the same order, Edward Puleston always heading the list; so that he is not the original writer from whom Griffith Hughes copied: he was the author from whom they all copied. Unfortunately, this book, in itself, is not nearly so valuable as Peter Ellis, because it does not contain so many references; and, unfortunately, like Peter Ellis, Griffith Hughes' book is deficient in giving the full name of the references; but, like the former, this book may be measured by the list of references given in *Harl.* 2299. The paging in each sufficiently proves their identity; and again, this is proved by the subject-matter, although it is not always in the same order. The least that can be said is, that here is another independant copy of the original source of that cluster of books. If only someone laboriously inclined would collate these passages, the works of the older writers could be approximately if not altogether recovered, and the value of such MSS. as are preserved in Mr. Wynn's collection at Peniarth and elsewhere would be enormously increased; as it is, each several MS. stands *per se*, and it has no standard by which to authenticate it. Peter Ellis and works like his prove every link of it, if only they can be taken apart.

A large proportion of the fifty-five references in *Harl.* 2299, are to be found in Griffith Hughes, and a very much larger proportion are in Peter Ellis; many

of the initials by which these authorities are earmarked are so peculiar, not to say arbitrary, that they greatly strengthen the identity. The writer ventures to extend them in this form. E. P. (as in Peter Ellis) always takes priority; 2299 identifies him as Edward Puleston, from whom it is acknowledged that work is chiefly taken; possibly Griffith Vaughan's (MS. 96 Peniarth) also contains this list, if it does it would greatly strengthen the argument. The following, amongst others, are acknowledged to be from his work; the upper number refer to *Puleston MS.*, the lower to the following writers:—

Griffith Vaughan 35 93 57 93 53-90 92 83 85 24 111
 1 55 73 201 257 316 405 429 447 447
 64 60
 473 507

E. R. (Edward ap Robert) 31-165 119 341 350-5-9 46 163, 487
 1 47 55 79 135 177
 341 337 120 364 436
 211 257 277 501 609

R. M. (Richard Mathew's transcript of Guthyn Owen):—

51 67 127-8 114 52, 113 116 62 127
 1 47 55 211 239 257 429, 473 533

E. M. (Edward Mostyn) 319 24 339-12 7 57 42 43 154, 176
 1 47 79 609 135 589 177 211
 146 17 213 156 190 186-199 146 174 315 165 87
 257 271 316 341 352 387 429 495 501 567 589

S. V. (Symwnt Vachan) 20, 260 313 254 252 253 53 35, 6 335
 1 13 47 73 79 122 135 151
 195 194 263 258 305 208 206 245 42 33 317 62
 177 211 257 277 293 316 352 387 429 447 465 473
 248, 271 54 190 268
 501 507 507 553 609

V. C. 14
 1

G. O. 55 43
 1 (? Guthyn Owen).

R. P. 32
 1 (? Raphael Davis).

E. E. 44 23, 65 23 44
 1 55 289 553

G. H. (Griffith Hierathoc) 181 177 166 122 75 91 144 197
 63 50 74-5 1 18 50 55 89 122 135 178 277
 305 405 473

J. J. (? John Jones of Guthfofer) 84 231
 465 5

E. Ll. (Evan Lloyd Geoffrey's book in folio) 207 122 109 27 125, 131
 18 211 257 316 352

J. E. (? John Edwards of Stansty) 93-54 38-40 57-95 95 51
 47 79 257 277 352
 50, 20, 144 73 35
 387 589 609

M. P. (a MS. of my own, a quarto) 37 355
 47 277

G. (Gwillims Display) 122
 55

B. (Robins, Bishop of Bangor) 56
 79

K. P. (*The King's Genealogy*, printed G. O. Harry) 65
 79

R. Ll. (Mr. Richard Langford, of Alington, B fo.) :—
 69-71 68-26 2 56 55 26 100
 79 277 341 429 473 553 553

A. L. (Anthony Lowe, 553) 142
 151

P. C. (Dr. Powell's *Welsh Chronology*, printed 1584) 209
 135

E. Ll. (Evan Lloyd) 91 66 127
 201 316 387

J. M. (Davies of Middleton) 69
 277

T. E. (Thomas Evans, of Hendreys).

H. H. (H. Hughes, his pedigree) 110

S. L. 98
 447

Griff. Dwnn, p. 316

K. P. 30 65 67 65
 341 473 507

C. R. 161
 352

L. W. 124
 589

R. M. 138 63
 352 447

PIL. 100 109
352

E. K. 83
387

E. R. 167 163 340 109 372 427-30 340 163, 359 110, 514
405 429 447 465 495 110 589

Compare this list with the initials of the *Golden Grove Book* and David Edwards, and it will be seen that they are a different list, Griffith Hierathoc (one of the greatest of Tudor Welshmen) alone being found in that book: evidence that this group of books (Peter Ellis, Edmund Puleston, *Harl.* 2299, and the *Peniarth MS.*) stand in a class entirely by themselves; although, of course, they must have a common origin, and be derived from the same sources as the other Welsh MSS. The omissions amongst the references are very remarkable. Peter Ellis is never referred to, nor is Mr. Edwards of Chirk, who in Peter Ellis and 2299 is generally referred to as E. C. (E. P. E. my own collections here in folio, principally one of E. P.'s book) is never referred to. May it be suggested that these three letters E. P. E. (the only instance of more than two being cited) may be read as four, and intended to mean Edward Puleston, cum Peter Ellis. C. E., frequently cited in Peter Ellis, is also wanting here. The omission of Peter Ellis is not remarkable, for this is evidently a mere copy of two books two generations older than Griffith Hughes (Peter Ellis was one degree above). It is a copy of a book to which Peter Ellis had independent access. Many of his pedigrees are brought down one, if not two, generations lower than in Griffith Hughes; the pedigree of Peter Ellis himself is only brought down to his father, Ellis ap Richard ap Ellis (see pedigrees of Hughes of Prestatin, fo. 386). The fact that so great an authority as Mr. Edwards of Chirk is omitted, is most significant, and seems to indicate that Griffith Hughes was copying from Edward Puleston without true knowledge of his indebtedness to Mr. Edwards. That Peter Ellis copied

from Mr. Edwards of Chirk is certain : not only from the fact that his name occupies a prominent part in his list of authorities, but because of his near relationship to Edward Puleston, he probably obtained access to Mr. Edwards' work through his wife Margaret, daughter of Humphrey Ellis, of Allrhey, whose mother was Jane, daughter of Mr. Edwards of Chirk ; Peter Ellis himself being trustee for Margaret Ellis, and the "dear friend" of her second husband. The evidence of Griffith Hughes' MS. greatly strengthens the idea the writer ventured to express in his first article, that Edward Puleston was, in fact, a copyist of Mr. Edwards. Mr. Owen found a date (1637) at folio 220.

Probably much of this book is copied from Griffith Hierathoc direct, and not through Edward Puleston. There is a pedigree of Owen Glendower, probably not to be found elsewhere, which has the addition of the issue of his son Jevan to the third generation, when Margaret, verch Edward ap Robert ap Jevan, married Griffith Hierathoc.

The unfinished catalogue of the Peniarth Library gives splendid evidence of its richness in the works of Griffith Hierathoc and Symnant Vachan, who are the mainstay of this group of MSS. ; but it is disappointing to find that, by an unfortunate re-arrangement which is sure to cause endless confusion in old references, all the MSS. which bear upon this subject have been eliminated, and do not appear in this portion of the catalogue ; though perhaps the want of an index to so large a collection may have caused them to be overlooked ; but certainly no trace of them, especially of the most interesting of them all, No. 96, is discoverable in the letterpress. This displacing of old landmarks is greatly to be deplored, since it confuses the work of greater antiquarians ; but it seems to be the fashion of the day. It has, unhappily, been pursued by the authorities at the Public Record Office, so that all the older references of our greatest writers are lost.

The writer of this article will be grateful if any of

the present possessors of the MSS. here indicated will examine the pages referred to, and communicate to him the names of the pedigrees on such pages; these names can then be compared with Gr. Hughes' MS., and its authority will be strengthened. It will be a great thing to disentangle the several authorities, and to relegate each portion of the pedigree to its true author; in this way something like certainty and authority may be attained, and the true be distinguished from the mass of fable which disfigures some of the later MSS. Just as the visitations of the English Heralds are open to suspicion and distrust, and so suffer in their character, until some of them scarcely possess a shred of authority, so do Welsh Records suffer. Unhappily, no means exist to correct English pedigrees; and Welsh genealogists having such a power in their hands, ought to utilise it to the fullest extent, and, if possible—and it is possible to a very great extent—to eliminate the false from the true, instead of foolishly throwing an air of mystery and infallibility over them, which, instead of being of use is simply ridiculous.

Welsh genealogy, again, has the inestimable advantage of having most of the pedigrees proved upon oath, and recorded in the Plea Rolls: another peculiarity which is wanting for English pedigrees, except in rare instances. The Welsh Plea Rolls contain pedigrees of Sheriffs and suitors from the 33rd Henry VIII to the time of Charles I; but they go back for nearly a couple of centuries, and give the pedigrees of most of the families who could afford to indulge in litigation, during the period when English pedigrees are most wanting in proof.

NOTES ON THE OLDER CHURCHES

IN THE

FOUR WELSH DIOCESES.

BY THE LATE SIR STEPHEN R. GLYNNE, BART.

(Continued from p. 188, vol. xvii.)

DIOCESE OF BANGOR.

MERIONETH.

LLANABER, ST. BODVAN (ST. MARY).

1841.

A LARGER and better church than usual in this part, the work being for the most part of genuine and elegant Early English character. The plan consists of a nave, with high clerestory and low aisles, a south porch and a chancel. Over the south porch rises a turret containing a bell. Within the south porch is a beautiful Early English doorway, equal to the best work in that style that is found in England, but perhaps verging to Decorated. There are five or six courses of arch mouldings, the shafts—three on each side—bearing fine capitals of oak foliage. The church is, unhappily, very much out of repair, damp, and altogether neglected, and from its situation very much exposed to the violence of the elements. The roofs are tiled and the aisles low; the nave is divided from each by five low Pointed arches, springing from circular pillars, some of which have octagonal capitals with foliage. The western arch on the north is closed, and a lumber place formed. The chancel arch has good mouldings, springing from shafts, with capitals bearing foliage of somewhat Norman character. There is an

ascent of one step into the chancel. The clerestory of the nave is high, and genuine Early English, with single lancets. At the east end of the south aisle there appears to have been an altar. The chancel has a single lancet at the east end with mouldings; on the south a much plainer one, and on the north a Late square-headed window. The roof of the chancel is open to the timbers, with quatrefoils rudely carved in the compartments. A large chapel, of more modern date, is added to the north side of the chancel. There is part of a wooden screen, with pierced panelling, and remnants of the stalls and desks before them. There are lancets closed at the east end of the aisles. The font is an octagonal bowl, panelled with quatrefoils, upon a circular stem. Coffin-plates, as usual, cover the walls. The west gable is finished by a small turret.

LLANBEDR (ST. PETER).

September 1, 1852.

This church has a nave and properly distinguished chancel, with the usual little Welsh open belfry over the west end. Contrary to North Wales custom there is a chancel arch, but coarse and ill-shaped, and without mouldings. There are no windows on the north or at the west end. The east window is of two lights, mutilated, and on the south of the altar is a single rude light. In the east wall is a small recess. There is an indication of a low rude arch in the north wall of the chancel, whence it seems likely that there was once an aisle or chapel adjoining. The roof is of the common type, but rather superior in the chancel, and there is a longitudinal rib in the centre, and a cornice which has a kind of chequered work. The font has a plain octagonal bowl on a stem raised on steps. The church is partially new pewed. Over the altar is a piece of boarded ceiling in panels.

LLANDANWG (ST. TANWG).

August 31, 1852.

This church is now forsaken, and falling fast to ruin, an ugly new church having been built at Harlech. Its situation is lonely, close to the sea shore; the form much like Llanfair, without architectural distinction of chancel. Over the west end is the usual small open belfry. There is a plain west door, but no windows. The roof is open, and a fair specimen of its kind, with quatrefoils, and above the altar sixfoil rude sculpture. The east window is Perpendicular, of three lights, partially closed; on the north and south of the sacrum are coarse windows of two trefoiled lights, with cill prolonged. Over the sacrum is a boarded ceiling, painted and panelled, on which are represented figures of saints, and of the four evangelists. The interior presents a wretched appearance of dilapidated and decaying pews.

LLANDDWYWE (ST. DDWYWE).

September 20, 1855.

This church has a nave and chancel, with the large transeptal chapel on the north of the chancel, so common in Wales. Over the west end a new bell-turret, erected 1853. The church is neat, and some improvements are being carried out. The roof has bold, rude foliation above the collar, but the ceiling of the chancel is plastered. The windows, as usual, are all Late, some with plain trefoiled heads. The east window of three lights; on the east side of the chapel are two single windows. Some stained glass has lately been inserted. There is no chancel arch, nor any to the north chapel, the division of which is formed by a large wood screen of open character, and rather Late and plain. This chapel has monuments of the family of Corsygedol. Many of the seats are open. The font has a plain octagonal bowl. The porch has the date 1593.

LLANEGRYN (ST. EGRYN).

August 31, 1850.

A small church, without aisles or architectural distinction of chancel, having a western bell-turret and south porch. It has lately been greatly improved by the munificence of W. W. E. Wynne, Esq., and contrasts favourably with the neglected condition of its neighbours, and further restoration and improvement is intended. The great and remarkable feature of Llanegryn is the elaborate rood-loft, which is in a perfect state, and lately put into good repair by judicious restoration. It is almost too large for the church, and reaches nearly to the roof. The work is Third Pointed; the loft has two fine vine-leaf cornices, and a Tudor flower one above. In the upper part are small buttresses, forming subdivisions, each crowned by a kind of little pedestal, possibly to support images. The east front is richer than the western, and has a range of pierced panelling presenting varied patterns. In the centre is a wide feathered arch for the door; on each side three smaller obtuse-arched compartments, also feathered. The roof is an open Welsh one, with spandrels and trefoiled spaces above the collar. Over the sacarium is the boarded ceiling, painted and enriched lately with ribs and bosses. The windows are all recent insertions, in place of former barbarous ones. The east window, of three lights, Middle Pointed, copied from that of Llandysilio in Anglesey. On the south side are some of two lights, with square heads, of Third Pointed work. That at the west, transition from First to Middle Pointed, of two lights, with circle above. There are no north windows, except a Late square-headed one in the chancel. There is an ascent of two steps at the west end, rather unusual. The gallery has disappeared, and a new arrangement of the seats is contemplated. The altar is elegantly vested, and the sacarium laid with encaustic tiles. The font is Norman, in shape of a

cushioned capital reversed, and set on a cylindrical stem, with square plinth. The porch is plain, with roof like the nave; the bell-turret quite new and elegant, having a pointed gable and a flattened trefoil-opening, with one bell. In the south wall is a stone, inscribed with an ancient cross. There is a lych-gate near the east end of the church, and the churchyard occupies almost entirely the north side of the church, and only a small space on the south side, where the ground falls rapidly.

LLANELLYD (ST. ILLTYD).

June 16, 1867.

A small single church without distinction of chancel, with low walls, and at the west end a Pointed stone bell-cot for one bell, carried on stone corbels, which appears ancient. The roof may probably be original, with the old timbers arranged in Welsh fashion. Possibly the walls may be old, but all the windows are modern: the interior presents no remarkable feature.

LLANFAIR (ST. MARY).

August 31, 1852.

A long, narrow church of a common type, with low walls and undistinguished chancel, and traces of a north aisle or chapel, now destroyed; but some plain obtuse arches are visible in the wall of the chancel. Here is the usual small open belfry at the west end. The chancel seems to occupy nearly half the length of the church; the roof is open. The east window is Perpendicular, of three lights. On the south-east is a small plain single window with stepped sill; and there is a Late and poor rood-screen. There is no west door nor window. In the north wall, near the west end of the nave, is an octagonal stoup. The font has an octagonal bowl, quite plain. There are ugly pews, and the walls are decorated by coffin-plates.

LLANFIHANGEL Y PENNANT (ST. MICHAEL).

September 2, 1850.

A poor church, having the single undivided body with a clumsy transeptal chapel on the north, a south porch, and over the west end a bell-gable. There are scarcely any features which can be called architectural. The east window appears debased, but may have been altered, of three lights, with transom; and one at the east end of the transept has two obtuse lights; the others are modern. The roof is of timber, rather inferior to the ordinary Welsh roof, and has tie-beams. The transept, as usual, is clumsily tacked on and too large in proportion; it opens by no arch, and its timbers are awkwardly joined to those of the nave. Over the sacrum is the common boarded ceiling. The altar is very poor, and the pews encroach upon it. The walls are very low. The supports of the west gallery seem to be formed by parts of the late rood-loft screen, which is of somewhat debased character. The font is a good Norman one, the bowl square and scalloped on its lower edge; the stem cylindrical, on a high square base; it is lined with lead. The porch is plain and without character. There is a lych-gate.

LLANFIHANGEL Y TRAETHAU (ST. MICHAEL).

August 17, 1861.

Mean and small and much modernised, but possibly the walls may be original. The plan is nearly oblong, without aisles, and no distinction of chancel; a western porch, and open bell-cot for one bell. The west doorway has a plain Pointed arch. All the windows are modern, and the roof seems to have been renewed. The interior is paved quite up to the altar. The font has a plain octagonal bowl on a stem. In the churchyard is an ancient inscribed stone, on which the characters are difficult to decipher. The churchyard is lonely and elevated, commanding a fine view.

LLANGELYNIN (ST. CELYNIN).

August 31, 1850.

The old parish church, now deserted and used only for burials, stands in a lonely situation hanging over the sea; an ugly new one having been built in a more populous part of the parish. It has a single undivided space forming nave and chancel, and a large south porch, over which is a bell-gable for one bell, which bears the date 1660. At the west end is a narrow lancet-like window, much splayed, but square at the top, which seems to be First Pointed, opening internally by an obtuse arch. There are scarcely any windows on the north; one at the north-east is modern, as is that at the east, and some on the south. At the south-east is a Third Pointed one, with square head of two lights. The roof is rather low-pitched, but presents no very bad appearance: there are tie-beams, with spandrels and small shafts and upright timbers between the tie-beams and the slope of the roof. There is some trace of a debased rood-screen, the lower part being rather poor pierced panelling. Over the sacarium there is the usual coved ceiling. On the north and south of the sacarium are wide and flat arched recesses in the wall, but not quite similar in size; that on the north comes down lowest, and has a ledge on its east side. On the north side, westward of the other, is an oblong aperture in the wall, of small size. The interior is in a miserable state of neglect. There is a west gallery, and some mean open benches with some pews. On the north side is the mark of a small arched aperture in the wall, now closed, which may be of lychnoscopic nature. The font is poor and apparently debased, the bowl octagonal, with no drain and a square base. The porch is very plain, and contains a stoup; the inner door is remarkably low, both doors Pointed. The ground is uneven, ascending eastward. The view over the boundless sea, with the extensive line of coast from Lley to Pembrokeshire, is very striking.

MALLWYD (ST. TYDECHO).

This small church has scarcely any architectural features, and consists of a mean western steeple and a body without aisles. The east window has a depressed arch and transom, probably about the age of Elizabeth. The other windows are wretchedly mean. The steeple is of wood, slated, and bears this inscription : SOLI DEO SACRVM A° XTI MDCXI. The interior resembles a barn, but the eastern portion has an arched wood ceiling, with beams or brackets with rude heads. The pews are irregularly placed and very ugly, bearing the dates 1650 and 1716. The chief singularity is the position of the altar, in the centre of the church, surrounded by mean rails. The altar has a black marble slab, given in 1734 by John Mytton. The font is small, of octagonal form, of black marble. From the churchyard is a fine view, and in it is a large yew tree, fifteen yards round. In the churchyard is a monument to three twins (*sic*) Susannah, Catherine, and Ann Howels, who died at the of 11, 31 and 31.

TALYLLYN (ST. MARY).

September 2, 1850.

The form resembles that of Llanfihangel y Pennant, except that the transeptal chapel here is set on the south side. The bell-turret is more finished, being constructed of good stone with better masonry, which is carried down the whole of the west front in a continued line with it. The rest of the walls are of the usual coarse, slaty stone. The door is Pointed, the windows all debased ; one in the transept of two lights, as at Llanfihangel ; another of three square lights without foils. The roof is of tolerable pitch, and of the accustomed Welsh formation of timbers. Over the sacarium a boarded ceiling. The font is Norman. The site is beautiful, looking over the lake, and bounded by Cader Idris.

TOWYN (ST. CADVAN).

August, 1839.

This is a cruciform church, large and more interesting in its architecture than usual. The whole is built of dark slaty stones, and the tower at the west end is low, modern, and plain. The nave is divided from each aisle by three very rude semicircular arches, on low round pillars, of Norman character. The clerestory windows are Norman, but all closed internally. The transepts open to the aisles by smaller arches than those in the nave, very low and small, but of like form. The chancel is without aisles, and opens to the nave by a plain-Pointed arch. Its east window is Perpendicular, of three lights; the others are mostly mutilated or modern. The roof is open, but barn-like. There are crowded pews and a gallery over the eastern portion of the nave, but the western extremity is cut off, and free from pews. There are two monumental remains in the chancel, within Pointed arches in the wall; one is the effigy of a knight in chain armour, and the arch has a fine crocketed ogee canopy. The altar is thrown out of its proper place by vile pews. The font is an octagonal basin, on a pedestal of like form.

TRAWSFYNNYD (ST. MADRYN).

June 17, 1867.

This church has been lately restored, and the interior put into very decorous condition. It consists of two long, low, parallel aisles, the chancel occupying the east end of the northern. The walls are probably original, and the masonry at the west end is of rude, large stones. There is also a south porch, and over the west gable of the nave a small bell-cot. The windows are all new insertions; mostly square-headed, of two lights, and Perpendicular. Some pieces of coloured glass are preserved. The original arcade has been destroyed, and the two aisles are now divided by

wooden pillars, or rather posts, supporting a horizontal cornice. The roofs seem original, of the Welsh kind, with open timbers and arched beams in some parts, with pierced quatrefoil in the point. The new seats are low and uniform, but have doors, and the woodwork is mostly varnished. There are no west windows. The font is octagonal, and cased in carved woodwork.

MONTGOMERYSHIRE.

CEMMAES (ST. TYDECHO).

September 9, 1856.

This church has a single nave and chancel, and is wider than its neighbour (Penegoes). A south porch and a slated belfry at the west end. The chancel is undivided, but marked by a difference in the roof, and is nearly equal in length to the nave. The chancel roof is coved, with ribs and bosses. On the north and south of the chancel are slit-like windows, like that at Penegoes, but much splayed and set rather obliquely. That on the north is closed. The east window, a plain one of two lights, apparently Perpendicular; the other windows bad. There is a carved Jacobean pew on the north side, and a monument of fair work, though unecclesiastical, to Sir Roger Mostyn, A.D. 1744. The seats are partly open. Under the west gallery is part of the rood-screen, with a good horizontal cornice of vine leaves intermixed with figures. The font is small, and partly of wood. There is a lych-gate, and the churchyard is very spacious.

LLANBRYNMAIR (ST. MARY).

September 17, 1863.

A neat church, partly rebuilt of late years, and presenting few features that seem to be original. It has a wide nave and chancel undivided, and a large

transeptal chapel on the north, awkwardly tacked on. Over the west end is a Pointed belfry of wood, containing three bells, supported by strong timbers set on the ground. The windows are square-headed, of two and three lights, and seem to have been renewed; the east window rather poor; some windows have new stained glass. The transept is separated from the body by a huge octagonal pillar of oak, which supports a heavy beam and framework borne on spandrels: a clumsy arrangement without an arch. The roofs are open, with tie-beams; the seats are all open and new, and the condition of the church very creditable. The chancel, though confined, is stalled, and there is an organ in the transept, behind which is formed a vestry. There is an obtuse-headed recess south of the altar, probably for a piscina; and a still ruder one facing it on the north. The pulpit has some Late wood-carving. The font has a plain circular bowl on an octagonal stem.

LLANDINAM (ST. LLONIO).

October 30, 1855.

This church has a beautiful situation on a steep eminence looking over the vale of the Severn. It has been barbarously mutilated and altered,¹ especially within. The original roof is replaced by a wretched ceiling of plaster. The nave seems to have had originally only a south aisle, but the former arcade has been removed, and there are now two ranges of ugly columns, which causes a most awkward and unsightly irregularity, and destroys the proper arrangement. The chancel roof is lower than that of the nave. The windows are Perpendicular on the north, square-headed, of three lights; the others Pointed, of three lights. In the north wall of the chancel are two sepulchral recesses with moulded arches; and in the north-east angle a stone bracket upon a corbel-head. The

¹ The alteration took place about 1808.

tower arch has good mouldings ; the tower has an odd door on the south side with imposts, and is surmounted by the wooden pointed cage so common in this neighbourhood. Attached to the south side of the tower is a wooden porch, and the west side is strengthened by a large buttress. The unevenness of the ground causes a considerable ascent in the church towards the east. There are some open benches, with plain rude ends, and some irregular high pews, one of which is roofed. There are three bells. The font is too small. The churchyard is unusually extensive.

1867.—The church has been restored in excellent style and spirit by G. E. Street.

LLANGURIG (ST. CURIG).

A rude plain church, consisting of a west tower, nave, with narrow north aisle, and chancel with a small north chapel. The whole, both within and without, is very rude and rough ; the tower massive and strong. The windows are square-headed and Perpendicular. The aisle is very low as well as narrow, and is divided from the nave by two plain and wide Pointed arches springing from a square pier without moulding. The whole of the roof is of the rudest timber-work. The chancel arch pointed and rude ; there are stone steps leading up to the rood-loft, and a large portion of the rood-loft screen remains, having pretty good carved woodwork and vine-leaf cornices. The font has an octagonal bowl, with some ogee panelling. The whole is singular from its rudeness.

LLANIDLOES.

1829.

This church has a west tower, nave, chancel, and north aisle. The tower is low and massive, with large flat buttresses, and is crowned by an ugly wooden belfry. A stringcourse is carried as a label over a

plain west door. The north doorway is Early English, and has been a very good specimen; the arch is obtusely Pointed; the mouldings, unfortunately, are gone, but the shafts remain, and have very fine foliated capitals. The walls are of rough stone, and rather rude appearance. The nave is very lofty, and divided from the aisle by five extremely fine Early English arches, having excellent mouldings resembling those of Wells Cathedral; the piers are formed of fine clustered shafts, the capitals of which have foliage quite equal in execution to those of Rievaulx Abbey or Lincoln Cathedral. The roof of the nave is a very good open one; the collars form an obtuse arch, between which and the ridge is pierced tracery, and the hammer-beams rest on angel figures bearing shields. The aisle has a plain timber roof. The windows are Perpendicular, chiefly square-headed, plain and Late; that at the east end of five lights. The aisle is co-extensive with the nave and chancel. The font has an octagonal bowl panelled with quatrefoils, rather small on a slender stem, set on two steps. From the churchyard is a very pleasing view over the Severn, with wooded hills and verdant meadows.

LLANWNOG (St. GWYNOG).

October 26, 1855.

This church in general appearance resembles that of its neighbour, Aberhavesp, but contains more objects of interest. It is a single body, without aisles, and at the west end one buttress, with a Pointed belfry of wood over the west end. The east window is Perpendicular, of three lights, and has a head corbel at the apex externally; the other windows are modern and bad. The great feature of this church is the fine rood-loft between the nave and the chancel, which is in fair condition, of Late Perpendicular character, with much panelling and open-work to the loft itself. The screen somewhat resembles that at Llananno, in

Radnorshire. There is a piscina on the south of the altar. The chancel has a panelled ceiling. The font has a plain octagonal bowl, on a stem of the form usual in the neighbourhood. The rood-loft is approached by stone steps on the north, within the church, which are not as usual in a projecting turret, but run straight along the north wall, unprotected.

1866. A restoration has been effected and new roofs put on. That of the chancel has a ridge externally; there is the original boarding in the chancel roof, coved and ribbed, star fashion, with bosses. The masonry is rough sandstone, at the east end new pointed. Some new Perpendicular windows replace the former bad ones on the south. On the north are two Decorated new windows. The seats are new and open, and there is an organ in the chancel. The belfry has been rebuilt, and stands on upright posts, in the interior, which look too slight. Some of the original stained glass, with a figure of St. Gwynnoc, is collected in a north window. The rood-loft and screen remain complete, though rather rickety. The loft has the usual vine-leaf cornices, with Tudor flowers, and has panelling, alternately plain and sculptured; below the loft is open tracery, and the *quasi* roof with ribs and bosses; these latter have letters. The overlapping cornice is supported on wood posts, and in the centre is the door, with pierced spandrels. The west side is the richest; but the east also has panelling.

LLANWRIN (ST. WRIN).

September 6, 1852.

An undivided church without aisles, with a south porch and small bell-turret over the west end. It is rather wider than most of the neighbouring churches, and entirely of Late Perpendicular work. The walls are whitewashed, the roof a long unbroken one of slate. On the south side is one single-light window, with a kind of trefoil head. Most of the windows are square-headed, of two lights, but that at the east end is a large Perpendicular one of five lights with transom, by no means bad in its tracery, and containing stained glass, now much mutilated, in which may be discovered the Crucifixion and the Blessed Virgin and Saints. There is a Perpendicular wood screen between

the nave and chancel, of rather plain work, having in the centre a wide door, and on each side seven compartments with trefoiled arch heads and pierced spandrels. The roof is of a common pattern, with rude quatrefoils in the timbers. In the chancel it is rather better finished. There is a west gallery, and several very plain, rude, open benches, but the whole is neater than usual. The font has a plain octagonal bowl on a stem of like shape, set on a square base. The porch is large and very plain. The north wall leans. On the altar-rails is a Welsh inscription, with the date 1709. The churchyard is very pretty, with a large yew tree, and is entered by a lych-gate.

PENEGOS (ST. CADVARCH).

September 9, 1856.

A small church, with low tumbledown walls, and of one space without distinction of chancel. Over the west end a slated belfry. The roof is of open timbers; the windows all bad modern insertions, except perhaps one slit on the north wall of the chancel. There is an arched recess in the south wall. The font has a small, rude octagonal bowl, on a square base. The church is pewed and out of repair, but kept neat. There is a large, plain, south porch, and a lych-gate to the churchyard.

Archaeological Notes and Queries.

FRAGMENTS OF PRE-NORMAN CROSSES FOUND AT LLANTWIT MAJOR, GLAMORGANSHIRE.—The two fragments of early sculptured stones here illustrated were found during the restoration of Llantwit-Major Church, Glamorganshire, in 1900. We are indebted to Mr. G. E. Halliday, F.R.I.B.A., of Llandaff, for the photograph reproduced, and for information about the discovery. The frag-



Fragments of Pre-Norman Crosses found at Llantwit Major, Glamorganshire.

ment on the left, which has a portion of a plait upon it, is about 9 ins. square, and the other plain fragment on the right is about a foot square. These two fragments, and the lower part of a second cylindrical pillar found nearly at the same time, make three specimens to be added to those given by Prof. J. G. Westwood in his *Lapidarium Wallie*.

SILVER CHALICE OF EGLWYS-CUMMIN CHURCH.—The Rector of Eglwys-Cummin Church wishes to recover possession of an old Silver Chalice belonging to his church, and which it is believed was disposed of by the then Rector in 1875. It is about 7 ins. in height,

and inscribed on the outside of the circumference "Poculum de Ecclesia Englos Skymine, 1574." Address, Rev. Henry Jones, Eglwys-Cummin Rectory, St. Clears, Carmarthenshire.

LYCH-GATES IN THE DIOCESE OF LLANDAFF.—The Diocese of Llandaff, so far as the writer can ascertain, only possesses four old Lych-gates: one in Glamorgan and three in Monmouth. Within



Fig. 1.—Lych-Gate at Eglwysilan, Glamorganshire.

present memory there was a Lych-gate in Llanwonno Churchyard, Glamorgan; it has, however, been pulled down, and no record remains of it.

Over the west door of Eglwysilan parish church, Glamorgan, is a stone tablet inscribed "JS. VIC 1731;" from the church records it appears that, during the incumbency of the Rev. John Smith—the church tower "split from the top to bottom," and was rebuilt in 1731. From the character and general design of the gate (see fig. 1), it seems probable that this gate either took the place of an older structure, or became a new addition to the churchyard at about this period.

The neighbouring Monmouthshire church of Mynyddislwyn has a Lych-gate of almost identical design (see fig. 2).

The remaining two gates, belonging respectively to Bedwellty and



Fig. 2.—Lych-Gate at Mynyddislwyn, Monmouthshire.



Fig. 3.—Lych-Gate at Bedwellty, Monmouthshire.

Llandenny, although of an earlier date, are also very much alike. The Lych-gate at Bedwellty appears to date from the fifteenth or early sixteenth century (see fig. 3), and is in fairly good preservation. The church goes back to the thirteenth century, and possesses a very

perfect fifteenth-century chest, richly carved, with words—fifteenth century, &c., &c., with the Emblems of the Passion.

The Llandenny gate (fig. 4) has recently been repaired under the writer's direction; its date seems coeval with the Bedwellty gate. A curious feature connected with the church-tower is, that the turret stairs are composed of oak logs about 12 in. thick, built into the tower walls. The tower dates from the fifteenth century; the stairs formed part of the original work, and are well preserved.

GEORGE E. HALLIDAY, F.R.I.B.A.



Fig. 4.—Lych-Gate at Llandenny, Monmouthshire.

GWLDYS, SISTER OF TYDVIL.—There are but faint traces, as members noticed at the meeting of the Cambrian Association, Merthyr Tydvil, of the foundations of Capel Gwladys. The Capel quietly crumbled away on the lone mountain top. Very different the fate of Capel Tydvil, which from being the early sanctuary of a few villagers, was, in the course of centuries, rebuilt and again enlarged down to our own time; and now you have, in the finely-restored edifice, with its grand peal of bells, a worthy reminder of the Christian lady who fell a victim to the savage invaders in one of their periodical forays over the mountains.

Still, if we have only a few ruins recalling the life of Gwladys, there is in the old pages of the *British Saints* an interesting, even if traditional, account of this lady, which gives us an insight into the time of the fifth century, when the strong arm had its own away, and the lawlessness of the invaders its counterpart in the actions of the mountaineers.

"After a long interval of time, the King Gwynllin, enjoying his kingdom, desired to be joined in wedlock to a certain young lady for

her very high reputation, who was elegant in appearance, beautiful in form, and adorned with silk vestments. Her name was Gwladys, and she was the daughter of a certain Regulus called Brychan. Therefore, he sent many messengers to the father of the young lady, earnestly requesting that she should be given to him in marriage. But her father, having heard the message, became angry and full of rage; refused to betroth his daughter; slighted the messengers, and sent them back without honour; which they, taking amiss, returned and related to their master what had been done to them; which being heard, raging with great anger, he armed as many as three hundred slaves, who should take the young lady away with force. They immediately set out on their journey, and came to the court of the aforesaid Brychan, which is called Talgarth, and found the young lady before the door of her residence, sitting with her sister, and passing the time in modest conversation, whom they immediately took by force and returned with speed; which Brychan, her father, hearing, he was seized with grief of heart and mourning the loss of his dearest daughter, called to his assistance all his friends and neighbours to recover her. All his auxiliaries having come together, he with haste pursued his enemy with his accomplices, whom, when Gwynllin saw, he frequently ordered the said young lady to be brought forward, and he made her ride with him; and, not flying, but taking her slowly on horseback, he preceded his army, waited for his soldiers, and manfully exhorted them to battle. But Brychan with his men boldly attacked the hard-hearted King and his followers, slew two hundred, and pursued them to the hill which is the boundary between the two countries, and is called in the British language Bochriwcarn, which signifies the cheek of a stony road. But when Gwynllin had arrived at the boundary of his dominions, being boldly safe with the aforesaid young lady, and sorrowful from fighting with his enemies, a great slaughter having taken place, to three brave heroes, Arthur, with his two knights, Kai and Bedwin, were sitting upon the top of the aforesaid hill and playing with dice. When they saw the King with the young lady coming near them, Arthur was immediately seized with love towards the lady, whom the soldier carried off riding. But his friends, forbidding, said: 'Far be from thee to commit such wickedness; for we have been accustomed to assist the destitute and the distressed. Wherefore let us go forward and quickly render our assistance, that the combat may be terminated. And he said: 'Since ye both will assist him rather than take away the lady from him for me, go and meet them, and carefully enquire which of them is the owner of the territory.' The messengers departed, and to the enquiry made Gwynllin answered: God being witness, and all the most learned in the land, I profess, myself to be the owner of this territory.' This being stated, Arthur with his armed companions rushes upon the enemies of Gwynllin, who, turning their backs, flee with great confusion to their own country. Then Gwynllin, triumphing through the assistance of Arthur, went with the aforesaid Gwladys to his palace that was on that hill, which

from the name afterwards received the British appellation, Alt Wynnlin, that is, the Hill of Gwynllin. From Gwynllin, Gwynthog, and from Brychan, Bryncheinog, are called."

We are left to assume that the lady who became the mother of Saints, Cadoc in particular, and the grandmother of warriors, forgave her husband for his rather rough wooing, and attributed it to the fervency of his love, which then, as now, covers a multitude of sins.

C. WILKINS.

MEDIEVAL DOMESTIC MORTARS USED AS HOLY-WATER STOUPS IN CHURCHES.—The two stone vessels shown on Fig. 1 were found in the village of Llantwit Major, Glamorganshire, in 1900. The



Fig. 1.—Two Medieval Mortars or Stoups found at Llantwit Major, Glamorganshire.

photograph, from which the illustration has been made, was supplied by Mr. G. E. Halliday, F.R.I.B.A. A vessel of the same type, but of later date than the preceding, was found a few years ago on the site of the old vicarage at Builth, Brecknockshire. We are indebted to the late Mr. Stephen W. Williams, F.S.A., for an account of this remarkable object. It possesses a melancholy interest, as being almost the last contribution to the *Archæologia Cambrensis* he made before his lamented death.

The peculiarity of all the vessels of this type is that they are round, with four projections resembling ears, lugs, or handles. A large proportion of them have also a projecting rim round the top. The shapes of the four projections vary considerably, being in some cases a handle like that of a jug, in others a rib extending from the top to the bottom of the vessel, whilst occasionally it extends only a few inches down the side. When the projections are in the form of a rib the section may be round, or square, or V-shaped.

The portions of the outside of the bowl between the ribs are often made convex, so as to give the appearance of a sphere and a cube

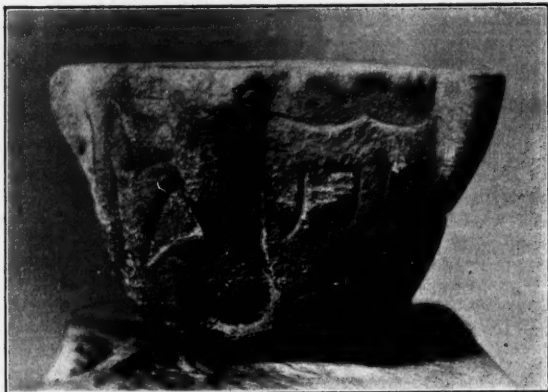


Fig. 2.—Sculptured Mortar found on site of Old Vicarage at Bulth, Brecknockshire.

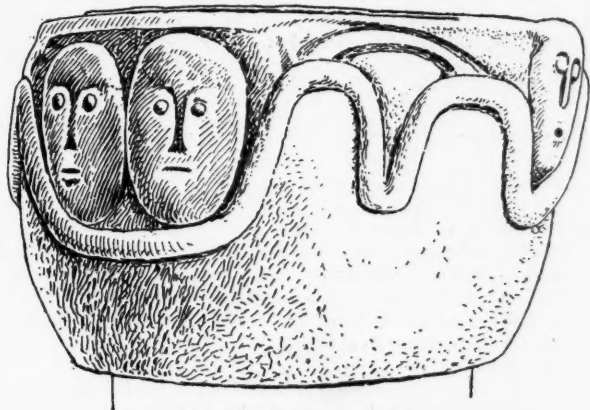


Fig. 3.—Sculptured Mortar found on site of Old Vicarage at Bulth, Brecknockshire.

interpenetrating each other. A few specimens have spouts combined with the handles.

Stone vessels of the kind described have frequently been found not in any way associated with an ecclesiastical building. Some

are preserved inside churches,¹ and others built into the walls, as holy-water stoups.² It is, however, clear that this cannot have been the original purpose for which they were intended, because two of the ribs or handles are concealed in the wall, and therefore useless. The probability is that they were domestic mortars employed in the kitchen for pounding meat, etc., and afterwards adapted as holy-water vessels. Many examples are too large to have been intended for holy-water stoups. One at Ledsham Church, Yorkshire, is 2 ft. 4 ins. in diameter, and 1 ft. 11 ins. deep; another, in Dr. Morrison's garden at Pembroke, measures 2 ft. 6 ins. across, by 1 ft. 1 in. deep; and a third, in Darenth Church, Kent, is 1 ft. 6 ins. across. Several stoups of this type have been illustrated in the *Archæologia Cambrensis* (3rd Ser., vol. xiv, pp. 167 and 443).



Ancient Font at Cenarth, Carmarthenshire.

ANCIENT FONT AT CENARTH, CARMARTHENSHIRE.—We have to thank the Rev. D. H. Davies, Vicar of Cenarth, for kindly supplying us with the photograph of the ancient font in his church, from which the illustration here given has been prepared by Mr. Worthington G. Smith. The base is not shown, as it is modern, and particularly hideous and inappropriate in design. The bowl only is old, and is possibly of the Norman period. The ornament, which is very archaic in style, consists of a serpent or serpentine band, and five human heads. Two of the heads are placed closed together, and

¹ At Llangefni, Anglesey; and at Letterston and Castell Hendre, Pembrokeshire.

² At Porthkerry and at Merthyr-dovan, Glamorganshire, and at Llanwnda, Carmarthenshire.

the remaining three at intervals round the outside of the bowl near the rim.

Serpents are not commonly represented on early fonts, although there is an instance of the kind at Grindon, Staffordshire. Whether the serpent symbolises the devil cast out at baptism, or the water used in the rite, it is difficult to say.

Human heads are of frequent occurrence on fonts, both in this country and abroad, but they are usually arranged in sets of four, one at each corner. In Cornwall a large proportion of the fonts are decorated with human heads, which generally form the capitals of four small disengaged shafts arranged round a larger central column supporting the bowl. The Cenarth font is probably a barbarous copy of one, where the heads are symmetrically arranged and have a definite meaning. The four heads may possibly be associated with the symbols of the Four Evangelists, which in the art of the sixth century were represented by the Four Rivers of Paradise. There are other examples of early fonts decorated with human heads at Llanfair-y-cymwd, Anglesey; and at Llanwenog, Cardiganshire.

ARCHÆOLOGICAL SURVEY OF WALES: PEMBROKESHIRE SECTION.—
Herewith I send a schedule, showing work done up to date by the Pembrokeshire Archæological Survey.

In the Pembrokeshire Map there are one hundred and ninety-six quarter-sheets; of these we have dealt with one hundred and thirty-eight, including sheets which contain only water, and a few absolutely barren from an archæological point of view. I may say that the work would have been concluded last year, had it not been for the sadly dilatory ways of some of our workers. Gentlemen undertake a district, receive the quarter-sheets, and then put them away for years.

When the Survey was inaugurated at Aberystwith, in 1896, our members subscribed most generously, and I then promised to have their maps marked if forwarded to Mr. Arnett, Bookseller, Tenby (or, if it suited them better, Mr. Arnett would procure them maps at cost price). This has been done by some subscribers; but it is, of course, open to any subscriber to send for the sheets of letterpress without the maps, should they wish to do so.

EDWARD LAWS,
Editor of the *Archæological Survey of Pembrokeshire*.

SCHEDULE OF ARCHÆOLOGICAL SURVEY OF PEMBROKESHIRE.

EDITED BY EDWARD LAWS, F.S.A.

1. N. W. Water.
N. E. Water.
S. W. Water. Kenmaes Head. Barren.
S. E. Water.

- 1a. N. W. Water.
N. E. Water.
S. W. Water.
S. E. Water.
2. N. W. By St. Dogmell's. Barren.
N. E. St. Dogmell's. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor. MS. ready for the printer.
S. W. Moyle Grove. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor. MS. ready for the printer.
S. E. Cardigan Bridge. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor.
3. N. W. Cardigan.
N. E. Cardigan.
S. W. W. Cardigan. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor.
S. E.
4. N. W. Strumble Head. Barren.
N. E. Water.
S. W. Llanwnda. Mr. H. Howell, Professor Rhys, H. Owen, Esq., and the Editor.
S. E. Goodwick. Mr. H. Howell, Professor Rhys, H. Owen, Esq., and the Editor.
- 4a. N. W. Water.
N. E. Water.
S. W. Water.
S. E.
5. N. W. Dinas Head. Barren.
N. E. Above Newport. Barren.
S. W. Dinas. Rev. E. Jones.
S. E. Newport. Rev. E. Jones.
6. N. W. W. Neverne. H. Owen, Esq., and the Editor.
N. E. Llantood. H. Owen, Esq., and the Editor.
S. W. Nevern. H. Owen, Esq., and the Editor.
S. E. Eglwysrw. H. Owen, Esq., and the Editor.
7. N. W. Rhosygilwen. Barren.
N. E.
S. W.
S. E.
- 7a. N. W. Carmarthen.
N. E. Carmarthen.
S. W. Capel Colman. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor. MS. ready for the printer.
S. E. Carmarthen.
8. N. W. Water.
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9. N. W.
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S. E. Jordanston. Mr. H. Williams.
10. N. W.
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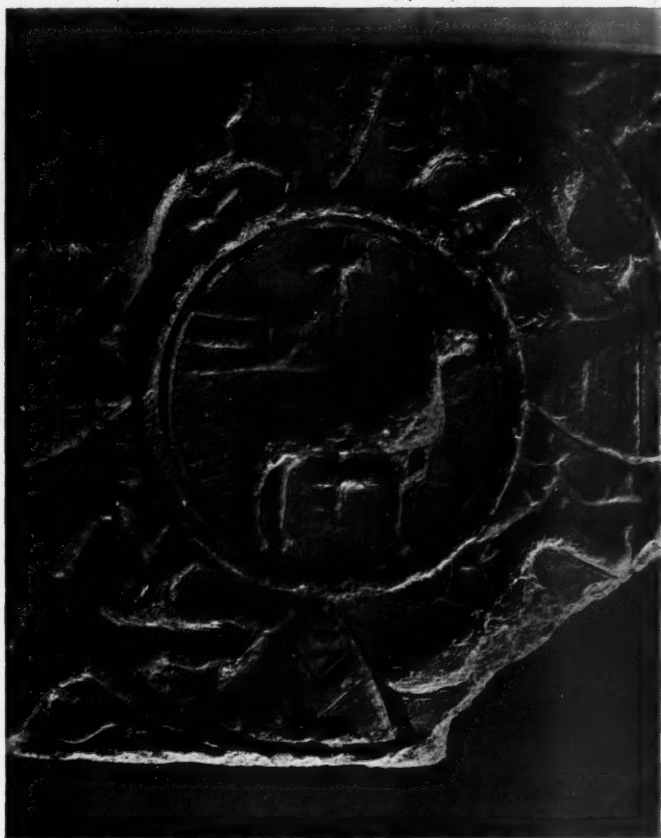
11. N. W. Precelly Range. Professor Rhys. MS. ready for the printer.
N. E.
S. W. Cwm Cerwyn. H. Owen, Esq., A. Lascelles, Esq., and the Editor.
S. E. Mynachlogdda. H. Owen, Esq., A. Lascelles, Esq., and the Editor.
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N. E. Clydey. H. Owen, Esq., D.C.L.; Mr. H. Williams, and the Editor. MS. ready for the printer.
S. W. Llanfyrnach. The Editor. ML. ready for the printer.
S. E. Llanfyrnach. The Editor. MS.
13. N. W.
N. E. Carmarthen.
S. W.
S. E. Carmarthen.
14. N. W. Water.
N. E. Penberry. Mr. H. Williams.
S. W. St. David's Head. H. Owen, Esq.
S. E. St. David's. Mr. H. Williams.
15. N. W. Llanrian. Mr. H. Williams.
N. E.
S. W. Whitchurch. Mr. H. Williams.
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16. N. W. St. Edren's. Mr. H. Williams.
N. E.
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S. E. Carmarthen.
19. N. W.
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20. N. W. Ramsey Isle. Mr. H. Williams.
N. E. St. David's. Mr. H. Williams.
S. W.
S. E. Water.
21. N. W. Solva. Mr. H. Williams.
N. E. Brawdy. Mr. H. Williams.
S. W. Water.
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25. N. W. Carmarthen.
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26. N. W. Water.
N. E. Nolton. Rev. J. Phillips.
S. W.
S. E. Little Haven. Rev. J. Phillips.
27. N. W. Lambston. Rev. J. Phillips.
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N. E. Lampeter Velfry. The late Rev. D. Pugh Evans.
S. W. Templeton. A. Lascelles, Esq.
S. E. Princes Gate. The late Rev. D. Pugh Evans.
30. N. W.
N. E. Carmarthen.
S. W.
S. E. Carmarthen.
- 31c. N. W. Water.
N. E. Water.
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- 31a. N. W. Water.
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31. N. W. Skomer Isle. The Editor.
N. E. Skomer Isle. The Editor.
S. W. Skomer Isle. The Editor.
S. E. Skomer Isle. The Editor.
32. N. W. St. Bride's. The Editor.
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37. N. W. Water.
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S. W. Water.
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41. N. W. N. Tenby. The Editor.
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42. N. W. Castle Martin. Col. Lambton and the Editor.
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S. W. Water.
S. E. Water.

MEDIEVAL TILE AT WHITLAND ABBEY, CARMARTHENSHIRE.—Mr. Egerton Allen, of Tenby, has kindly sent the photograph of the tile at Whitland here produced. Unlike the ordinary encaustic flooring-tile of the thirteenth and fourteenth centuries, it has the designs in relief, which would make it more suitable for a wall-tile than to form part of a paved floor. In the centre of the tile is a circular medallion enclosing the "Agnus Dei," with the Cross of the Resurrection having the banner flying. Round the medallion is a circular frame, ornamented with four heater-shaped heraldic shields, and a

creature of some kind between each. Two of the creatures appear to be birds resembling peacocks; the third looks like a leopard; and the fourth is possibly a dragon. Two of the corners of the tile



Mediæval Tile at Whitland Abbey, Carmarthenshire.

are broken off, and those which remain have a sort of fleur-de-lys filling up the spandril. The tile is 7 ins. square, and $\frac{3}{4}$ of an inch thick. It has been engraved in a pamphlet by J. Gough Nichols, on *Encaustic Tiles*, dated 1845.

SEPULCHRAL SLABS AT VALLE CRUCIS ABBEY, DENBIGHSHIRE.—The two Sepulchral Slabs here illustrated were found recently. The one on the left affords a remarkably fine example of 13th-century foliage. It is interesting, as showing that the foliage of this period was derived from the classical vine-scroll, the bunches of grapes being still easily distinguished, although the shape of the original vine-leaf has become entirely changed by successive copying.



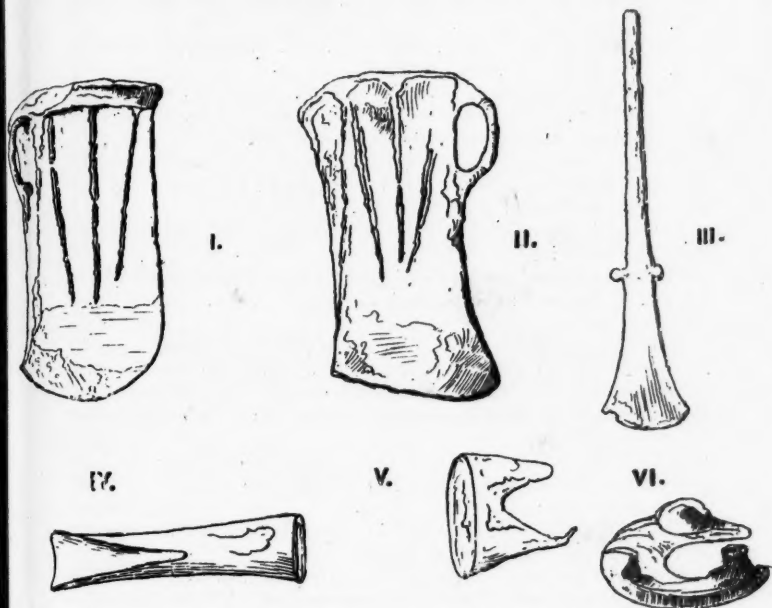
Sepulchral Slabs recently found at Valle Crucis Abbey, Denbighshire.

BRONZE IMPLEMENTS FOUND AT PENWYLT, BRECKNOCKSHIRE.—In July, 1886, a number of bronze implements were found (it is said by accident) just below the surface of the ground by the side of a large boulder on the mountain above Penwylt, Brecknockshire. It is not easy to identify the exact spot, as several small Maenhirs, which are marked on the older Ordnance Maps, have now disappeared from the hillside.

Most of the objects found came into the possession of Mr. J. B. G. Price, of Neath, the owner of property at Colbren, adjoining

Penwylt, by whose kindness I was enabled to show them to several members of the Association at the Meeting at Merthyr last year; but there was no opportunity of bringing them to the notice of members generally.

The find comprised six celts, of various sizes. One is $4\frac{1}{2}$ ins. long, $1\frac{1}{2}$ ins. wide, with a thickness of metal of .15 to .25 in., and is ornamented with four parallel lines. It has a loop for a thong. The cutting surface has been much used, and is worn quite smooth.



Bronze Implements found at Penwylt, Brecknockshire.

Another is $3\frac{1}{2}$ ins. long, and 1.6 ins. wide, having the metal somewhat thicker (.35 in.) and more regular than the first. It has the same four parallel lines, and loop for thong. The cutting edge is much broken.

The specimen shown on fig. 2 is 3.7 in. long, and 1.5 to 2 in. wide, with a thickness of metal of .25 in. It is ornamented with three lines in the form of a broad arrow, much more eroded than the others, and looks as if it had been buried for a long period.

The implement shown on fig. 1 is 3.75 ins. long, and from 1.5 to 1.9 ins. wide. The metal is irregular, and from .4 in. to .25 in. in

thickness. It has the lines of the broad arrow, and loop like the last. The lower cutting surface is worn smooth.

Another example is 3 ins. long, 1.2 in. to 1.7 ins. wide, with metal thin, ornamented with four parallel lines, and provided with a loop like the others.

The next is 2.5 ins. long, and 1.2 to 1.3 ins. wide, with metal thin, and having loop, the rim much broken, and edge very smooth.

Two gouge-like implements, of uncertain use, were amongst the find. One is 2.6 ins. long and 9 ins. diameter, with metal very thin. The gouge is 1.5 ins. long, and the edge is much broken.

The other (fig. 4) is 3 ins. long and .7 in. diameter, with metal thin. The gouge is 1.6 ins. long.

The chisel-shaped tool (fig. 3) is 4.8 ins. long, 1 in. wide at the edge, and 2 in. wide at the handle. It is about 1 in. thick, with cutting edge scratched evidently from much use.

The bronze mould (fig. 5) is in the shape of an eye-tooth, possibly being the end of a casting. It is 1.4 ins. long; the fang 1 in., and the thickness of metal .7 in.

Another similar object is 8 ins. long, the fang 1.6 ins., and the thickness of metal .4 in.

The bronze annulus (fig. 6) might be the end of a spear. It is 1.5 ins. in diameter; the thickness of annulus .6 in., and has three studs, the largest .4 in.

A bronze broken blade is 1.2 ins. wide, with a thickness of metal .1 in. The large number found on the same spot might raise suspicion that they are forgeries, but I do not think they are (Mr. Price is sure they are genuine, and he is not likely to be deceived). All the implements show signs of erosion, as if buried for a long period. The attempt to clean them has rubbed off most of the patina, but in corners where it could not be touched it looks genuine.

The cutting surfaces, scratched in places, are worn quite smooth, and the cutting edges reduced by use.

The small gouge-like implement has a fragment of wood left in it, which wood has been converted into travertine. This in itself is no sign of age, because, on this mountain, wood will become travertine in the incredibly short time of two or three years, but I scarcely think that a forger would have been aware of this fact; and he would be more likely to believe that wood would perish where buried; therefore, he would not have risked inserting it.

W. LL. MORGAN, R.E.

ANNUAL MEETING AT NEWTOWN, MONTGOMERYSHIRE.—Lient.-Col. Pryce Jones, M.P., has accepted the office of President for the Annual Meeting of the Association at Newtown, Montgomeryshire. The date of the Meeting has not yet been definitely fixed.